THE DISPLAYING of the Popiſh Maſſe: wherein thou ſhalt ſee, what a wicked Idoll the Maſſe is, and what great difference there is between the Lords Supper and the Popes Maſſe: Againe, what Popes brought in every part of the Maſſe, and counted it together in ſuch monſtrous ſort, as it is now uſed in the Popes Kingdome.

Written by THOMAS BECON; and publiſhed in the dayes of Queene MARY.

Pſalme 73.

They that forſake thee (O Lord) ſhall periſh: and all them, that commit whoredome againſt thee, thou ſhalt utterly deſtroy. Ier. 15.

Fly away from Babylon, let every man ſave his life, that yee be not rooted out with her wickedneſſe. For the time of the Lords vengeance is come.

Apocalyps 18.

I heard a voice from heaven ſaying: Come away, &c.

Matth. 15.

Every plant that my heavenly Father hath not planted, ſhall be plucked up by the roots.

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Cum privilegio.

12; 02

R. P. D. D. IOANNES PARKHURSTUS *Episcopus Norwicensis ad* Thomam Bæconum.

VIdi & perlegi doctos Bæcone libellos, (dit.
Quos tua non pridem sancta Minerva de-
Dispercam si quid legi unquam sanctius, aut si
Quid potuit populo tradier ut lium.
Aufpice perge Deo tales vulgare libellos,
Vaniloquax sed nec lingua timenda tibi est.
Sic Christum possis avido iaculare popello,
Sic possis nomen condecorare tuum.

The diſplaying of the Popiſh *Maſſe.*

IF I were not led (O yee MASSING Prieſts) with a naturall and fervent affection toward this our common country, which as a moſt tender mother, hath tenderly brought me forth, and as a moſt loving nurſe, hath hitherto ſweetly embraced, kindly fo-

ſtered and carefully kept me up, whoſe deſtruction and utter deſolation (if proviſion betimes be not made) I ſee unfainedly to be at hand: againe, if I were not moved with very pitie and tender compaſſion towards you my country-men, greatly lamenting and even from the very heart bewailing the miſerable and wretched ſtate wherein at this preſent yee ſtand, perceiving alſo your dreadfull damnation, beſides the corporall plagues, which with other

ther ye shall suffer, not to be farre off, except yee shortly repent, turne unto the Lord our God, and leave your abominable Idoll service: I would chuse rather quietly to goe forth in giving my minde to the studie of the holy Scriptures according to my profession, and in calling on the Name of God by fervent prayer for the redresse of the great abominations, which now of late dayes as most fierce & outragious flouds have violently burst in, o-

verflowed and utterly deformed the Chriſtian Common-weale of this our Realme of England, than breaking off my preſent ſtudies to take upon me at this time to write unto you, and eſpecially of ſuch a matter as ſome brainſicke perſons ſtraightwayes will condemne as hereticall, but all wil judge it ſuperfluous, ſeeing the matter whereof I entend to write, doth but a little agree with the common opinion of religion, yea rather ſuperſtition,

ſtition, that is now received among us againſt the which to ſtrive, who will not count it a thing of great folly, being ſo defenced not onely with Lawes and Statutes, but alſo with the power of the head rulers, with the wily ſubtilties of the fleſhly hypocrites, and with the conſent of the groſſe multitude: as I may ſpeake nothing of the untowardneſſe, yea, rather frowardneſſe and malicious madneſſe of a number of you Maſſe-mon-

gers, to whom theſe my Letters bee directed, which have been ſo rooted from the beginning of your greaſie Prieſt-hood in this wicked kinde of maſſing, taking it for moſt perfect, pure, true, ſound, godly and Chriſtian Religion, and have found ſo great eaſe, quietneſſe, lucre, gaine and advantage in it, that it ſhall be more eaſie, except God ſetteth to his helping hand, to make a man of *Iude* white, than to plucke many of you from your

your old accuſtomed and cankered trade, ſo hard a thing is it to uſe an old dogge to the reine, or to cure that diſeaſe that is bred in the bone. But notwithſtanding, having a good opinion, although not of all, yet of ſome of you, which ſinne not of obſtinate malice againſt the truth, but of ſimplicitie, ignorance and blindneſſe, offend for lacke of better knowledge, whom alſo peradventure God hitherto hath ſuffered to remaine in errour, that he

he now at the last thorow the riches of his mercy, might bring you into the glorious light of his blessed Gospell, and make you of *Sauls*, *Pauls*; of ravening wolves, faithfull Shepheards; of cruell persecutors; Christian Preachers, of abominable Idolaters, true worshippers of God: that by this meanes ye may beleeve and be saved: I will attempt even for your sakes, even to the uttermost of my power, as time shall serve, to declare unto you my minde con-

concerning the great abuſe, yea, the abominable Idolatry, which ye commit in the moſt wicked and Divelliſh Maſſe, while yee take upon you contrary to the Word of God, to defile the bleſſed Sacrament of Chriſts body and bloud, to miniſter it in your Maſſes unto your ſelfe alone; contrary to Chriſts inſtitution, to offer it for a ſacrifice unto God for the ſinnes of the quicke and dead, to avouch it to bee of no leſſe excellencie, price, dignitie, efficacie, might,

The Abomination of the Popiſh Maſſe.

might, vertue and power, than the ſacrifice, which our Saviour Chriſt offered on the altar of the Croſſe, and to make a ſhew of it to the people, that they may fall downe and worſhippe it as a god, yea, God himſelfe Creator and maker of all things, that yee having the knowledge of theſe your errors, may from henceforth ceaſe to offend the Lord our God, give over your Idolatrous maſſing, repent you of your former life, and become godly

ly Miniſters in the Church of Chriſt unto the glory of God, and the profit of his holy Congregation. And that wee may the better diſcerne the truth from the falſehood and the prophanation of the Sacrament from the true miniſtration thereof, I will compare Chriſts doing in this behalfe and yours together, that when ye ſhall perceive how farre ye diſſent and ſwarve from the truth, ye may forſake your errour, and follow no more the trifling

trifling traditions of Antichriſt, the Biſhop of Rome, and of his adherents, but rather embrace that Godly and faithfull order, which our Saviour Chriſt hath ſet and appointed in his holy Word for the due Miniſtration of his bleſſed Communion.

What Chriſt did when hee ordained his holy Supper.

It is not unknowne to you, that the Lord Ieſus after he had eatē the Paſchall Lambe, with his Diſciples, according to the Law of *Moſes*, that ſame night wherein hee was betrayed, knowing that the

the time appointed of his heavenly Father frō everlasting, wherein he should offer himselfe a sweet smelling sacrifice to God for the sinnes of the world, was at hand, and willing to leave behinde him a memoriall of his glorious Passion and precious death to his holy Congregation, that the fruits, commodities and benefits, which the faithfull penitent sinners have by the offering up of his blessed bodie, should not be forgotten, but had in an everlasting re-

Matth 26.
Matth. 14.
Luke 22.
1 Cor. 11.

remembrance, first of all preached a most fruitfull and comfortable Sermon to his Disciples, and afterward as he sate at the table with them, hee tooke bread into his hands, and after he had given thankes to his heavenly Father (as his manner was) for his corporall gifts, but specially for the deare love, that hee of his owne meere mercie and free heartie good will bare toward mankind, he brake bread, and gave bread unto his disciples, saying: Take

Take yee, eat yee, this is my body, which is betrayed for you. *Doe this in remembrance of me.* And as hee tooke the bread and made it a Sacrament, that is to ſay, an holy ſigne, figure, token, and Memoriall of his Body breaking, ſo likewiſe he took the wine, and made that a Sacrament, holy ſigne, figure, token, and Memoriall of his bloud ſhedding, and after thankeſgiving to his heavenly Father for the benefits aforeſaid, he delivered the Cup unto

unto his Disciples, saying: *Drinke of this all ye. This Cup is a new Testament in my blood, which is shed for many for the remission of sins. Doe this so oft as yee shall drinke it, in the remembrance of me.* And this heavenly banket once done, they said grace, that is to say, they praised God, by saying either certaine Psalmes of *David*, or some other thankesgivings, and so departed. Here is the whole institution of the Lords Supper. Now let us compare Christs

Christs Supper with your Popish and Idolatrous Masse, and see how well Christs doings and yours agree together. If ye be the Ministers of Christ, and not of Antichtist, the servants of God, and not of the Divell, then will you follow your Master Christ, which saith, *I have given you an example*, that as I have done, so likewise yee should doe. Let us now then goe in hand with the matter. John 13.

First, we reade, that Christ before hee fed his

Christ preached before his Supper.

his Disciples, with the mysticall food of his body and bloud, made a Sermon unto them, wherewith, as with a certaine most wholesome preparative, hee made meet the minds of his Disciples, unto so worthy a banket, giving all faithfull Ministers an example, that whensoever they with the congregation doe come together to celebrate the Lords Supper, there should be some Sermon or exhortation made unto the people, that they might the better examine

examine themselves, and the more deepely consider the thing that they goe about. And according to the example of Christ, not only the Apostle, but all the holy Fathers also of the Primitive church used the trade, and so did it continue in the Church of Christ, till Antichrist, the Bishop of Rome, had driven Christ out of place, and set up himselfe as God: Againe, till hee had expulsed the Supper of the Lord, and set up his owne peevish, yea theevish

theevish Idolatrous Masse, as wee may see in the monuments of the ancient Writers. They continued, saith blessed *Luke*, in the Apostles doctrine and fellowshippe, and in breaking of bread, and in prayers. And Saint *Paul* saith, As often as ye shall eat this bread, and drinke of the cup, shew, set forth, declare and preach the Lords death till he come. A practise hereof have we in the Acts of the Apostles, where wee reade; That upon one of the Sabbath dayes, when

Acts 2.

1 Cor. 11.

Acts 20.

when the Disciples, came together for to breake bread (so termeth S. *Luke* the receiving of the Sacrament of Christs body and blood) blessed *Paul* preached unto them, and continued the preaching unto midnight. And the Sermon ended, they brake bread, ate, thanked God and departed. For if the Sacrament of Christ be never so comfortable, yet if they bee not known what they are, to what use they were instituted, what joy-

Note.

full promiſes are annexed unto them; what they ſignifie and preach unto the faithfull receivers, &c. What other things are they to us, thā the pretious ſtone was to Æſops Cock? A Sacramēt miniſtred without preaching of the word is but a dumb ceremony, a glaſſe offered to a blind man, and a tale told to one that is deafe. The Apoſtles before the miniſtration of any Sacrament preached, and ſo did the holy Fathers of the primitive Church.

Mark. 3.

Saint

Saint *John Baptist* the ſonne of the Prieſt *Zachary*, preached unto the people before hee baptized them. Our Saviour Chriſt a little before his aſcenſion, ſaid to his Apoſtles; *Goe and teach all nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghoſt.* Here is Baptiſm & the preaching of the word joyned together. And as concerning the bleſſed Sacrament of Chriſts body and blood, did not our Saviour Chriſt preach at

Mat. 28. *Iohn* 13. 14. 15. 16. 1 *Cor.* 11.

the institution and ministration of it? Are we not also commanded by the holy Apostle, that whensoever wee come to receive the blessed Communion, the death of the Lord should be preached, declared, and set forth? Did not the Apostles of Christ, and all the godly Bishops of the primitive Church, observe the same order? They considered right well how little the ministration of the Sacraments availeth, without the preaching of the

Ministration of the Sacraments without preaching, profiteth little.

the Word: For as S. *Paul* ſaith, how ſhall they believe without a Preacher? Faith commeth by hearing, and hearing commeth by the Word of God. None therefore of the Lords Sacraments ought publickely to be adminiſtred without preaching of the word; yea, & that not in a ſtrange tongue, but in ſuch a ſpeech as the people underſtand, or elſe it were as good to ſpeake the words unto a ſort of ſheepe or geeſe as unto them that are ga-

In Joan. tract. 80.

thered together at the miniſtration of any Sacrament. And this meant Saint *Auguſtine*, when hee ſaid, Take away the Word, and what is Water but water? But let the word bee added to the Elemẽt, & it is made a Sacramẽt. Whence hath the water ſuch a power that it ſhould touch body, and waſh the heart? but by the vertue of working of the word, not becauſe it is ſpoken, but becauſe it is beleeved. The word ſignifyeth here not only the ſpeaking of

of *Ego baptizo te, &c.* or *Hoc eſt corpus meum, &c.* pronounced by the Prieſt in a ſtrange tongue, but the preaching of the word of God uttered by the mouth of the Miniſters in ſuch a language as the people underſtand, or elſe how ſhall they beleeve? It is not the utterance of Gods word in an unknowne ſpeech that bringeth faith, but when it is ſo ſpoken, that it is underſtood of them that heare it, and that faith through the ope-

ration of the holy Ghoſt enſueth, which otherwiſe is cold, lyeth idle, and worketh nothing in the heart of the hearer: for as S. *Auguſtine* ſaith, Take away the Word, and what is Water but water? that is to ſay, take away the preaching of Gods word from the Sacramẽt of Baptiſm, which declareth what Baptiſme is, who inſtituted it, to what uſe it was ordained, what fruits and commodities wee receive by it, &c. And what doth the water of Baptiſme profit

profit, I ſpeake concerning ſuch as are come to the uſe of reaſon, or ſuch as are preſent at the miniſtration of Baptiſme. And ſo likewiſe may wee ſay of the Sacrament of Chriſts body and bloud. Take away the word, and what is Bread but Bread? What is wine but wine? that is to ſay, Take away the preaching of the Lords death from the holy Cõmunion, and what doth it profit to eat & drinke the Sacramentall bread and wine?

seeing the mystery is not knowne nor understood. But put the preaching of the word to the Elements, water, bread, and wine, and so are they made holy and honourable Sacraments, full of singular joy and great comfort, as Saint *Augustine* saith, Let the word be added to the Element, and it is made a Sacrament. Therefore where the Lords Supper is rightly ministred, there is declared the death and passion of Christ, there is shewed forth the misery

What things ought to be preached at the ministration of the Lords Supper.

misery of man, from the which hee could have beene no otherwise released, but only by the death of Christ; there is taught what the Sacrament is, what it signifyeth, and to what use Christ our Saviour did institute it, there are the people exhorted not rashly, nor with unwashed feet, as they use to say, to come unto the Lords Table, but to prove, trie, and examin themselves, whether they come with such faith and love unto that most worthy mv-

myſtery, as they ought, leaſt they eat and drinke their own damnation, there are they ſtored up unto the workes of mercie toward the poore, and unto hearty thankes-giving to God the Father for the death of his Son Chriſt, there alſo are they put in remembrance that after they have taſted thoſe heavenly myſteries, & have ſpiritually fed upon the body & bloud of Chriſt, which through faith are preſent, and truly received in ſpirit of the

faithful Cõmunicants, and are become one body with Christ, they ought no more to returne unto their old sinfull & wicked conversation, but from henceforth to serve their Lord *God* in holines & righteousnes all the daies of their life. Is there any such thing done in the *popish Masse*? Who preacheth? Who maketh the exhortation? Who moveth the people to repentance, faith, love, and amendment of life, mutuall recõciliation, workes of mercie, or unto

Luke 1. The popish Masse hath no preaching. No goodnes is learned at the popish Masse.

unto thankesgiving to God the Father for the death of his Sonne Christ? Who playeth the Schoolmaster, and giveth the people such exhortations, that they goe home from your Masses better learned than they came thither? What theefe ever left his theft? What false lawyer gave over his bribing? what whore forsooke her whordome? what wicked man at any time repented him of his wickednesse, by comming unto your Masse? Yea, rather

The Masse is the nurse of all vice.

rather they goe from your Masse so well instructed, that they thinke that now they have heard a Masse, they may doe all the day after what they will. Amends is made beforehand If they bribe, poll, pill, steale, lye, slander, blaspheme, kill, murder, runne on whoring, play the harlot, fall to drunkennesse, to dicing, to carding, and doe all other unlawfull things; it maketh no matter, for they have heard Masse. They have satisfyed for

Esay. 58. Marke 16.

for the ſinne, before it be committed. The hearing of maſſe hath diſpatcht al the matter aforehand. And what marvaile is it, though ſuch abomination followeth of your maſſing, ſeeing the people heareth no goodneſſe at it, but rather are confirmed in all kind of ungodlineſſe? The chiefeſt jewell of all, I meane the preaching of Gods word, is utterly exiled from your Maſſe, as all goodneſſe is beſides. There is none of you all, that ſtand up in the pulpit, that

that lift up your voice to declare unto the people either their wickednesse, or preach unto them the most joyfull, pleasant, and comfortable Gospel of our Saviour Christ. If there bee any preaching at all, the Bells make it, when the popish Clark ringeth to Masse. The Bells being hanged up tell the people somewhat which they understand, namely, that there is a popish masse ready at hand, come heare it who list, and be never the better when

The Bells are better preachers than the Massers.

What goodneſſe followed the miniſtration of the holy Communion

when yee have done. But ye ſpeake nothing at all that the people underſtand, and ſo are yee worſe than the Bells. Oh how often have I ſeene here in England at the miniſtration of the holy Communion, people ſitting at the Lords table, after they have heard the ſermon, or the godly exhortation ſet forth in the Booke of Common prayer, read unto them by the miniſter, bitterly weep, heartily repent, and ſorrowfully lament their too much

un-

unkindneſſe and unthankfulneſſe toward the Lord God, for the death of his Sonne Chriſt, and for his other benefits; againe, their negligence in doing their duty toward their poore neighbours? what free and large gifts alſo have I ſeene given to the poore mens boxes? what laying aſide of all enmity, and renewing of unfained mutuall reconciliation? what loving embracing and holy kiſſing of one another? What aſſurance of hearty friend-

ty friendship for ever to continue, where immortall hatred was before? what godlineſſe alſo of life have I ſeen afterward practiſed by them, that were the Communicants? what alteration of manners? What newneſſe of converſation? The covetous man to abhorre his covetouſneſſe, the Adulterer to leave his adultery, the Whore to defie her whoredom, the Proud man to deteſt his pride, the Vſurer to give over his uſury, and ſo forth, by hearing

hearing the word of God preached, and by the worthy receiving of the holy Communion, hath full oft bin seen in England, when the doctrine of the Gospell flourished among us. Never saw I one point of like godlinesse practised of any man by hearing your popish Masses, but as they have come thither wicked and ungodly, so have they departed againe with the same ungodlines, and wickednes, rather being the worse than the better by hearing that

No man better for hearing Masse.

that your Idolatrous masse, and yet (Oh God be mercifull unto us, and forgive us our sinnes) the glorious and blessed Cõmunion is now through the craft and subtilty of the devil, and through the wilinesse of his sturdy & stout champions, that filthy Synagogue of Sathan, utterly banished out of this Realme, unto the great dishonour of God, and unspeakable sorrow of all true Christians, and that most vile, most stinking, most pestife-

rous,

rous, most abominable, most wicked, most devillish & most idolatrous popish private Masse received again, set up, and magnifyed above the starres, yea, and above God and his holy ordinance, when indeed of all Idols, the Masse is most to be abhorred of such as feare and love God. But though your Masse were never so good, as indeed it is starke naught without comparison, yet forasmuch as it is done without the preaching of the word, and in a strange tongue,

The Masse is to be abhorred of all good men.

it is altogether unprofitable, yea, and abominable. Notwithſtanding, beholdthe hypocriſie and counterfeit holineſſe, yea, rather your double diſſimulation and deviliſh deceiving of the ſimple people: when yee have ſtood awhile pattering, like a ſort of aſſes, yee know not what at the lower end of the Altar, ſaying the *Introite* or office of the Maſſe, as they call it, the *Kyrys*, the *Gloria in Excelſis*, the *Collects*; the *Epiſtle*, the *Graduall*, the *Alle-*

Alleluiah, the *Tract*, or the *Sequence*, and all in Latine, because such as are there present should keepe counsell, and not bewray your subtill secrets; yee remove, as men soone weary of a place, from the one end of the Altar to the other, and like prettie fellowes, you take up the Masse-booke in your hands, making the people beleeve that now yee will speake somewhat whereby they shall greatly be edified, and well grounded in the knowledge of Christ.

And becauſe like politicke and wiſe men, ye will not ſtumble in your doings but the better ſee what ye ſhal ſpeake, ye have a candle lighted, though the day bee never ſo faire, and the Sunne ſhine never ſo bright. Beſides this, that yee may bee in the better readineſſe to doe ſome great nothing, yee pray to God or I know not to whom, in this manner: *I beſeech Domine benedicere.* O Lord command me to ſpeak well. A prayer very neceſſary for your ſelves,

selves, which very seldome speake well, but nothing meet for the purpose that you goe about. For ye intend to speake nothing to the people, whereby they shal take any profit. Neither purpose yee, for all your bragging, any more to preach to your Masse-hunters, than yee intend with your bird-bolt to shoot downe the weather-cocke of *Pauls* steeple. And because God is not at hand, but far enough from your elbow, and very seldom commeth

at ſuch mens callings, ye your ſelves take the paines to anſwer on this manner: *Dominus ſit in corde meo, & in ore meo, ad annunciandum populo ſanctum Evangelium Dei.* That is to ſay, the Lord might be in my heart and in my mouth, to ſet forth, preach, and declare to the people the holy Goſpell of God. Oh moſt vaine prayer. O wicked diſſemblers both with God and man. Ye wiſhed that the Lord God might be both in your heart, and in your mouth to ſet

The Maſſe-mongers are double diſſemblers.

ſet forth, preach and declare to the people the holy Goſpell of God, and yee intend nothing leſſe. For as God is neither in your heart, nor in your mouth; ſo doe ye not preach the holy Goſpell of God to the people, but onely yee rehearſe a few Latine ſentences out of the Goſpel, which neither ye your ſelves, for the moſt part, nor yet the ſimple people underſtand. And notwithſtanding, the ſilly ſheepiſh ſimple ſoules ſolemnely ſtand up and

The people are mocked at the popiſh Maſſe.

give good eare, as though they ſhould heare ſome notable thing, and goe home the better inſtructed, but all in vaine: For they learne nothing. Onely when yee rehearſe the Name of Ieſus, they learne to make ſolemne courteſie, and ſo a peece of the Goſpell being once read, they ſtroke themſelves on the head, and kiſſe the naile of their right thumbe, and ſit down againe as wiſe as they were afore. And yee your ſelves, in the

the stead of your *Petronilla*, kisse the book, and turne yee to the people and say, *Dominus vobiscum*, God be with you, as though you could tarry no longer, but had some great journey to goe, and yet doe yee tarry there still till all good people be weary both of you, and of your popish Masse. Here is all your preaching. Here is the whole summe of your exhortations. Are not the people well taught? Have yee not played the good Schoole-ma-

ſters? Have ye not wel deſerved your Dirge groat and your dinner? Have ye not followed Chriſt aright? Tell mee of goodfellowſhip, whoſe diſciples are ye maſſe-mongers? Chriſts that preached, or Antichriſts that preach not? Looke whoſe order yee follow, his diſciples are yee. But Chriſts order follow yee not, therefore are ye not the diſciples of Chriſt, but the vile ſlaves of Antichriſt. Here ſee yee then one foule fault, which you

Maſſe-

Masse-mongers commit in your wicked Masses. The best part ye utterly leave out, I meane the preaching of the Gospell, which our Saviour Christ his Apostles, and all true Ministers in all ages, chiefly practised at the ministration of the holy Communion. And in this behalfe yee agree not with Christ, neither is your Masse any thing like the LORDS Supper.

Christ ministred his Supper at a Table.

After the Sermon Christ came to the Table, where he minis-

ſtred the Sacrament of his Body and Bloud to his Diſciples. Now compare your doings with Chriſts. Chriſt came to a Table to miniſter his holy Supper. You come to an Altar for to ſay your popiſh and Idolatrous Maſſe. Chriſt tabled the matter, and yee alter it. Oh, how well-favouredly ye agree? even as Chriſt and *Belial*, God and the Divell, light and darkeneſſe, or as the uſe to ſay, Like Harpe and Harrow. Chriſt miniſtred his Supper at a Table, and

ſo

so did it continue certaine hundred yeares after in the Church of Christ, who used no Altar at all, but at a Table at the ministration of the Lords Supper, following the example of Christ, which is the selfe truth, and example giver of all perfection and righteousnesse. But if you, following the example of Antichrist, like bloudie sacrificers, fall in hand with Altars, as though ye had sheepe and oxen to kil. Christ willing to declare that all bloudie offerings and

The Primative Church used no Altars, but Tables at the Lords Supper.

Why Christ ministred at a Table rather than at an Altar.

and ſacrifices were come to an end, which were but ſignes, figures, and ſhadowes of him, being the true and alone acceptable ſacrifice for the ſinnes of the world, came not unto an Altar, but unto a Table, and there ordained & miniſted his holy Supper, ſhewing thereby, that not onely the bloudie ſacrifices, but alſo all Altars which were built for bloudie ſacrifices ſake, doe now ceaſe, and are utterly aboliſhed. But yee whoſe deſire alwayes is to come

come as neere unto Christ, or unto his holy ordinance, as the Hare covets to come nigh unto a Tabret, refuse Christs order, and dispise the table, spitefully calling it an Oyster-board, and like heathenish and Iewish Priests, yee build Altars, and upon them you offer your vile and stinking sacrifice, not unto God, but unto the Divell, and unto Antichrist. Christ and his Apostles, with all the holy Bishops and reverend Fathers of the Primitive Church mini-

miniſtred the Lords Supper at a Table, and dare ye, O yee Maſſe-mongers, contrarie to Chriſts order, whoſe example in this behalf is, as it were, a commandement, and contrary to the practiſe of Chriſts Apoſtles, and of the Primative Church, miniſter it at an Altar? The holy Scripture makes mention of eating the Lords Supper at the Lords Table, but at an Altar to have it miniſtred, not one word. Wee have none Altar but one, which is Ieſus Chriſt

1 Cor. 10. Chriſt alone is our Altar. Heb. 13. Rom. 8. 1 Tim 2. 1 John 2.

Christ the Lord, and he is in heaven onely concerning his humanitie, and not here in earth (as the idle brained Papists dreame) upon whom, and by whom we doe offer sacrifice of praise alwayes to God, that is to say, the fruit of those lips, which confesse his Name. For he is our alone Intercessour, our alone Mediatour, and our alone Advocate. Besides this Altar (CHRIST) the faithfull congregation knoweth none; neither in heaven nor in

in earth. All other Altars, therefore, which ye have in your Churches, Chappels and Oratories, are Idolatrous and abominable, and by no meanes to be suffered, where God is truely honoured, and his holy Name faithfully called upon. And what other thing doe yee by maintaining your Altars, than shew your selves very Antichrists, and adversaries to GODS holy ordinance, and as much as in you is, declare that CHRIST is not yet come,

come, or at the least have not offered himselfe a sacrifice to God the Father for the sins of the people? All bloudie sacrifice for sinne, cease now in the New Testament, for the which Altars served, therefore Christ ministred unto his Disciples the Sacrament of his body and bloud, not at an Altar, but at a Table. But you, as though all bloudie sacrifices for sinne were not yet gone, have still your Altars, and offer sacrifice upon them, as the Heathenish and Iewish

Abomination.

Iewish Priests did. They killed and sacrificed bruit beasts upon their Altars, and you take upon you to sacrifice the Sonne of God, and to make him meat when it pleaseth you.

The communion of the bodie and bloud of Christ ought to be ministred at a Table.

If yee bee perswaded, that whatsoever Christ did at the ministration of the holy Communion, is best and most perfect, why then doe yee not follow him, and minister at a Table as hee did, are yee wiser than Christ? Are yee better learned than the Wisedome of God?

Have

Have ye gone so long to Schoole with that Romish Antichrist, that you dare take upon you to teach Christ the Master of all perfection? And to find fault in his worke, as the Gobler played with *Apelles* picture? I would have you to remember *Apelles* answer. *Ne sutor ultrà crepidam.* Againe, if ye beleeve that all bloudy sacrifices be ceased, and that the LORD CHRIST by the once offering up of his bodie, hath paid a full, sufficient and perfect ran-

ranſome for the ſinnes of all them that repent and beleeve, why then doe ye ſtand at the Altars like *Baals* Prieſts, and take upon you to offer ſacrifice for the ſinnes of the people, as though all ſuch things were not perfectly ended in the paſſion and death of Chriſt? If your Altars be of God, ſhew it by the holy Scriptures. But this can you not doe, therfore are your Altars not of God, but of the Divell; not of Chriſt, but of Antichriſt. Is this to walke

as

as Christ hath walked? Is this to doe as Christ hath given example? Is this to bee Christs Minister, or rather Christs controller? God amend you, and once againe destroy those your Idolatrous and bominable altars.

b When Christ came to the Table to minister the holy Communion, he came in such comely apparell, as he used daily to weare. But how come yee in the name of God, that we may see how well yee follow Christ in this

Christ ministred without Cope or Vestment.

this behalfe alſo? Yee come unto your altars, as a game-player unto his ſtage. And as though your own apparell, or elſe a faire white Surpleſſe were not ſeemely enough for the due adminiſtration of the Sacrament, ye firſt put upon your head, an head-peece, called an *Amice*, to keepe your braines in temper, as I thinke. then put yee on alſo a linnen Albe in ſtead of a ſmocke, to declare how well ye love women, ſpecially other mens wives, and that Albe

A Surpleſſe tollerable without the reſt of maſſing apparel.

Albe you gird unto you for catching of cold, though it bee in the middest of Summer. After this you cast a Stoale about your necke in stead of an halter, which signifieth that ye wil persecute and strangle with an halter, or else burne with fire so many as speake against your abhominable papish Masse, and such other wicked traditions. Againe, upon your left arme ye put on a Fannell, much like to a manacle, or a fetter. And this hath also a

Fannell.

solemne mysterie. For it preacheth, that so many as yee can come by, that unfainedly favour the truth of Christs Gospell, yee will manacle, fetter, locke, stock, imprison, chaine, and doe them all the mischiefe you can. Last of all, come on your fooles coat, which is called a Vestment, lacking nothing but a coxcombe. this is diversly daubed. Some have Angels, some the blasphemous Image of the Trinity, some flowers, some Pecockes, some Owles,

Fools coat, otherwise called a vestment.

Owls, some cats, some dogs, some harts, some one thing, some another, and some nothing at all but a crosse upon the backe to fray away spirits. This your fooles coat gayly gawded, signifyeth your pleasant fineneſſe and womanly niceneſſe, and your delectation in the varietie, or change of *Venus* pastimes, because ye will not be cumbred with one lawfull wife. Thus as men well harneſſed for an Interlude, yee come forth to play *Hickescorners* part with

your shameleſſe, ſmooth, ſmirking faces, and with your luſtie broad, bald, ſhaven crownes, Antichriſts brood of *Rome*, to ſignifie unto ſuch nice Nymphs as know your ſecret ſubtilties, and jolly juglings, that yee are beaſts of that marke that will never faile Lady *Venus*, nor none of her kind kitlings; but above all other, both for your idleneſſe and bellycheere, are moſt meet at all times, like ſtout, ſturdie, ſtowre, ſtrong ſtalents to play *Priapus* part,

Shaven crowne.

Never none evill of that marke for Lady *Venus* paſtime.

part, and to furnish the place, *Per alium*, when *Per se* is out of the way, such is your unchast chastitie, O yee filthy haters of godly matrimonie.

What the garments of the Priests in the old Law signified.

But whence have ye your game-players garments? Of the heathen and idolatrous Priests? But with such have the Christians nothing to doe? Of the Iewish Ministers? But that law is abrogated by Christs comming, of whose vertues the garments of the Priests were figures & signes, where-

of ye have none at all. Had yee them of the Divell, and of Antichrist of Rome? Send them thither againe betimes, lest ye goe to the Divell with them for company. Wherefoever yee had them, certaine am I that yee have them not of the authoritie of the holy Scripture. Christ and his Apostles used no such fond Coats at the administration of the Sacrament, Christ alloweth no pompe nor pride, but all simplicitie and plainenesse. Therefore plainly and

simply,

simply, without any such *Hickescorners* apparell, did Christ deliver the Sacramentall bread and wine to his Disciples. The more simply, so that it bee comely, the Sacrament is ministred, the neerer is it unto Christs institution. But I know not whether your gay, gawdie, gallant, gorgious gameplayers garments, wᵗʰ ye weare at the Masse, are more to bee disallowed, thā your blind and corrupt judgemēt is to bee lamented in the wearing of them.

Spiced consciences.

For the moſt part of you haue ſuch ſpiced & nice cõſciences in the uſe of them, that if ye lacke but the leaſt of theſe fooles bables, ye dare not preſume to ſay Maſſe for a thouſand pound. The laudable order of our mother holy Church is broken. Yee cannot conſecrate aright. Yee haue not al your tools. Therefore can ye not play Cole under candleſticke cleanely, nor whip Maſter *Winchard* above the boord, as ye ſhould doe. And graciouſly conſidered. For what

what is a worke-man without his tooles? God have mercie on you, and give you grace to bee better minded, and to lay aside such apish toyes, and to put on the Lord Iesus Christ, that yee may know him to be your alone Saviour, and garnish your life with his most godly vertues, practising that in your ministration, whereof ye have him a president in his conversation. Rom. 13.

And this is also to bee noted, that when CHRIST came in his

owne vſuall apparell unto the Table, he did not kneele as the Papiſts doe, nor yet ſtand as the Iewes did in the old Law, but hee ſate downe at the Table. How do ye agree with Chriſt at your Maſſe in this behalfe? Chriſt ſate, yee ſometime ſtand upright, ſometime leane upon your elbowes, ſometime crouch downeward, ſometime kneele, but ſit doe yee never, becauſe ye will ſtill contrary Chriſt, and bee one ace above him. And although geſtures

Chriſt ſate at his ſupper.

ſtures in this behalfe in ſome mens iudgements ſeeme to be indifferent; yet the nearer we come to Chriſts order, the better it is. For who can preſcribe a more perfect trade for all things to bee done at and about the miniſtration of the Lords Supper, than the which Chriſt uſed himſelfe? Indeed, the Iewes when they received their Sacrament, I meane the Paſchal Lambe, which was alſo a figure of Chriſt to come and to be ſlaine, as ours is a

Geſtures.

Why the Iewes ſtood at the eating of the Paſchal Lamb.

signe and token that hee is alreadie come, slaine and gone, stood upon their feet, with their loynes girded, and staves in their hands, to signifie not onely that they were strangers and pilgrims in this world, and had here no dwelling Citie, but also that there was a further journey yet to goe in the religion of God, and that other Sacramēts were to be looked for. But Christ and his Disciples did sit at their Supper to declare that all things afore figured in

Psal. 39. *Heb.* 13. 1 *Pet.* 3.

Why Christ with his Disciples sate at his Supper. *Apoc.* 13.

in the Law, are now perfectly fulfilled in Christ, that Lambe of God, which was slaine from the beginning of the world; and there are no more Sacraments to bee looked for, nor none other doctrine to bee enquired for, neither the Iewes *Talmuth*, nor Mahomets *Alkoron*, nor the Popes *Decretals*, nor yet the Emperours *Interim*, but the doctrine onely, which Christ hath alreadie taught, and left in writing by the hands of his Apostles.

The

The doctrine of Christ is perfect and sufficient for our salvation.

The Christian religion both concerning Sacraments and Doctrine, is now by Christ brought to such a consummate perfection and perfect consummation, that nothing ought to be added as necessarie also for our salvation. Therfore doth Christ with his Apostles sit at the receiving of the Sacrament, and not stand, after the manner of the Iewes, even as they, which travelling by the way, are come unto their journeyes end, are wont to

sit

sit downe and to take their rest. Here have wee an example of Christ to sit at the Lords Table, when wee receive the holy Communion, and not to kneele. But this doe ye Papists neither observe your selves, nor suffer other so to doe. Ye are like those lewd Lawyers, subtill Scribes, boysterous Bishops, sawcie Sadducees, fine Pharisees, prating Priests, and hollow Hypocrites, against whom our Saviour Christ thundereth on this manner.

Woe

Matth 23.

Woe unto ye Scribes and Pharisees, ye Hypocrites, for yee shut up the Kingdome of heaven before men, ye neither goe in your selves, neither suffer ye them that come, to enter in. There may bee no sitting at your ministration, though wee have Christ for a president never so much. The servant may not follow his Lord, nor the Disciple his Master. Whatsoever Christ practised, we may not doe, but what Antichrist deviseth, that must we needs

needs doe. Therefore doe ye Papists, which be alwayes enemies to Christ and to his holy ordinances, binde all your captives to kneel at the receiving of the Sacrament, and so make them plain Idolaters in worshipping the bread for a god. O wicked soule-slayers! But why binde ye the people rather to kneel at the ministration of the Lords Supper, than at the ministration of Baptisme, seeing Christ is no lesse present at the one, than at the other, and by his

Christ is no lesse present at Baptisme than at the Supper.

his holy Spirit worketh no lesse effectually in Baptisme, than he doth in the Supper? Why doe yee not also compell the people to kneele at the preaching of Gods Word seeing it is of no lesse authoritie, than the Sacrament of Christs bodie and bloud. But I know your subtilties right well. Ye will say, the Sacrament of the Altar (I use your own tearmes) is God and man in forme of bread, and therefore it cannot have too much reverence, worship

An error of the Papists.

ſhip and honour given unto it. I anſwer: It is ſooner ſaid, than proved. As the old Idolaters in times paſt had gods of their own making, and worſhipped them, ſo have yee a god of your owne deviſing, which ye your ſelves worſhippe, and compell other ſo to do likewiſe. And as the old Idolatrous Prieſts by boaſting the dignitie of their feigned gods, whom they ſerved, lived an idle and voluptuous life, and were fed of the painfull labours of other mens

A compariſon between the old Idolatrous Prieſts and ours.

mens hands, ſo likewiſe ye new Idolaters and Prieſts of *Baal* advance, ſet forth, and blow out at *Pauls* Croſſe, and in all other places, the majeſty, excellencie, dignity and worthineſſe of your new baken little great god, that by this meanes yee may bee had in admiration among the fooliſh ſimple Ideots, and bee nouriſhed of the ſweat of other mens browes, you & your ſelves like idle, lazie, loytering lubbers, and very peſtilences

The God of the Papiſts.

of

of the Common-
wealth, onely borne
to conſume the good
fruits of the earth,
going idly up and
downe ſwinging with
your long gowns, farſ-
net tippets, and ſha-
ven crowns, like very
caterpillers of *Ægypt*.
A wonderfull God it
is that yee ſet forth to
the people to be wor-
ſhipped. Not many
dayes paſt, it was corn
in the plough-mans
barne, afterward the
Miller ground it to
meale, then the Baker
mingling a little wa-
ter with it, made
dough

dough of it, and with a paire of hot printing irons, baked it. Now at the last come you blustering and blowing, and with a few words spoken over it, yee charme the bread in such sort that either it trudgeth straightwayes away beyond the moone, and a faire young childe above fifteen hundred yeares old come in the place of the bread, or else, as the most part of you papists teach, of the little thinne cake, yee make the very same

body

body of Christ that was borne of *Marie* the Virgin, and dyed for us upon the Altar of the crosse, the bread being turned into the natural flesh of Christ, and the accidents of the bread onely remaining, according to the doctrine of Pope *Nicholas*, and Pope *Innocent*. O wonderfull Creators and makers! O marveilous fathers, which beget a childe elder than the father! and after yee have made him, yee teare him in pieces, yee eat him, yee digest him,

and

and send him downe by a very homely place. O cruell and unmercifull fathers, so to handle your poore young old child! And this is the goodly God whom the people may not receive sitting nor standing, but kneeling upon their marrow-bones. O false and subtil hypocrits, right cousens to the Idolatrous priests of Babylon; For as they made the King beleeve, and his Nobility, with all the Commons, that *Bel* was a living god, and that there must bee

bee prepared for him every day twelve cakes, forty ſheepe, and ſixe great pots of wine, to eate and drinke; ſo doe yee make the Queene, her Counſell, the Nobility and commons of this Realme for the moſt part beleeve that the little thin round white cake, which ye hold up above your head, at your abominable Maſſe, after yee once ſaid theſe five words over it, *Hoc eſt corpus meum*, and have blowed, blaſted, and breathed over it, is straight-

Dan. 14.

straightwayes both a living God, and a very living man, even Christ God and man, as he was borne of Marie the Virgine. But full falsely doe ye lie, and dissemble with the Queene, with her Counsell, and with the commons of this Realme, even as those Idolatrous priests of Babylon did with the King, and with his subjects. For as that Idol *Bel* was not a living god, but an Image made of clay within, and of metall without, so likewise in

for all your consecrating, blowing, blasting and breathing, your little Cake is neither a living God, nor a living man, but as it was bread before yee brought it to your Idolatrous Altar, so is it, when yee both hold it up and eat it. But as the Idolatrous priests of Babylon taught the people plainely, that Bel was a living God, that they by that meanes might live in wealth and idlenesse, so do ye likewise stoutly both at Pauls Crosse, and

else-where preach unto the people, that the Sacrament of the Altar is the true, naturall, reall, corporall, carnall, and substantiall body of Christ, God and man, even he was borne of Virgin *Marie*, & hung on the Altar of the crosse, flesh, bloud and bone, that ye by this meanes may maintaine your popish kingdome, and live idly and pleasantly of the labours of other mens hands. But if a *Daniel* might sit at the Queens Table, talke with the Nobility,

bility, and preach to the Commons of England, the jugling of the Papists should soone be espyed. God for his mercies sake & for the deare heart-bloud of his most deare Son, send us a *Daniel*, and open the eyes of the Queene, of her Councell, and of all the Inhabitants of this Realme, that they perceiving your subtle iugling and crafty daubing, may know you to be, as yee are, even very Antichrists, hisse you out of all honest company, and for

ever after beware of your peſtilent & damnable doctrine. Amen, Amen.

After that our Saviour Chriſt was ſet downe at the Table with his Diſciples, and had eaten the Paſchall Lambe, willing to inſtitute an holy memoriall of his paſſion and death, he tooke bread and gave thanks, ſaith the Scripture. Now let us ſee what yee doe. Firſt ye come ſolemnly forth in your gay, galant and game players garments, which as *Iſidore* and *Polidore* write,

What the Papiſts doe at their Maſſe.

write, was the invention of pope *Stephanus* about the yeare of our Lord two hundred fifty and six, borrowed, as it may seeme of the Iewish Priests. Ye come to the Altar with your Masse-book Corporasse Chalice, & Bread, with such other trinkets. Your altars brought into the Church first of all Pope *Sixtus* the secõd, about the yeare of our Lord two hundred threescore and five. And Pope *Felix* the first adioyned the hallowing of altars com-

Priests masling vestments.

Altars.

Hallowing of altars.

manding that no maſſe ſhould bee ſung upon any altar, except it were firſt hallowed. In the yeare of our Lord two hundred ſeventy and ſixe. And P. *Boniface* appointed white linnen clothes to be laid upon the altars about the yeare of our Lord 610. The Corporaſſe was the deviſe of Pope *Sixtus* (as *Platina* and *Sabellicus* write, about the yeare of our Lord an hundred and twenty and five. The Cup wherein the Sacrament of Chriſts bloud was

Altar clothes.

Corporaſſe.

was ministred, which wee now commonly call the Chalice, was in the time of the Apostles and the primitive Church made of wood; but Pope *Zepherinus* commanded chalices of glasse to be used in the yeare of our Lord 202. And afterward Pope *Vrbanus* enjoyned, that the chalices should be made either of silver, or of gold, in the yeare of our Lord 227. The bread appointed for the Communion was indifferent, whether it were lea-

Cups of wood.

Chalices of glasse.

Chalices of Silver and gold.

Bread.

leavened or unleavened, till Pope *Alexander* came, which as they write, in the yeare of our Lord 111. commanded that onely unleavened bread should bee used at the Lords Supper. Notwithstanding the Greekes from the Apostles time unto this day, have ever used leavened bread in the ministration of the holy Communion, as they use also wine onely in their cup, whereas the Latine Church customably mingle water with the

the wine, which was also Pope *Alexanders* device.

Now standing before the Altar, after yee have crossed your selves upon your foreheads and breasts for feare of wicked spirits, ye say the *Confiteor*, and make your confession, which was the ordinance of Pope *Damasus* about the yeare of our Lord 370. But to whom do you make your confession? To God alone? none of that. But to blessed *Mary*, and all the Saints of heaven, and *Confiteor.*

& vobis, ye might say, *& bobus*, well enough. For many times besides the boy and Parish clerke that wait upon you, there bee in the Church as many white bulls and fat oxen, as there bee men and women. But where have yee learned to confesse your sinnes to the blessed *Mary*, and to all the company of heaven, which heare not one word that yee speake? Ye have sinned against God, and you confesse your faults to *Mary*, Peter, *Iames*,

An errour of the Papists concerning confession.

Lewis, Thomas, Adam, Abel, Noah, Abraham, Iohn Baptist, And I know not to whom, nor to how many. This is new Catholike Divinity, found in Portasse and Missill, but in no part of Gods blessed Booke. Divinity meete for such Divines. Again, whom doe you desire to pray for you? Our Saviour Christ which alone is our Intercessour, Mediatour, and Advocate? Nothing lesse. Yee make no mention of him. He is utterly forgotten.

Yee

An error of the Papists concerning the intercession of Saints.

Yee desire holy *Mary* and all the Saints of God to pray for you. But where learned you this tyrologie? For Theologie it is not. Even of your father Antichrist of Rome. But as *Mary* and the other heavenly citizens heare your confession, so pray they for you. But they heare not your confession, neither do they pray for you. O vaine bablers and talkers of trifles! your Masse having so good a beginning, must have a glorious ending

ding. It beginneth with lies, wee shall find it also to proceed with lies, yea, and to end with lies, that it may bee prooved a monster of lies.

The Masse is a monster of lies.

After that you have made your confession to God and to our Lady, and to all the holy company of heaven; and have given your selfe absolution for lacke of a ghostly father, yee approach to the Altar and making a crosse upon it, yee kisse it in stead of some other, whom you love better. Then fall

fall yee in hand with your Masſing, and ye beginne the *Introite*, or office of the Masſe, which Pope *Celestinus* brought in about the yeare of our Lord 430 That done, ye say the *Kyry*, which, as some report, Pope *Gregorius* the first put to the Masſe about the yeare of our Lord 600. Some ascribe it to Pope *Silvester*, which lived about the yeare of our Lord 330. But it seemeth to bee borrowed of the Greeke Church, forasmuch as the words are Greeke, and

The *Introite* or office of the Masſe.

The *Kyry*.

and sound in English, Lord have mercie on us. After these things ye goe unto the midst of the Altar, and look up to the pixe, where you thinke your God to be, and making solemne curtesie, like womanly *Ioane*, ye say the *Gloria in excelsis*, a godly both thankesgiving & prayer, & very fruitfull and comfortable, if it were spoken in the English tongue. The Author hereof some affirme Pope *Stephanus* to be, who lived in the yeare of our Lord seven

Gloria in excelsis.

seven hundred and seventy. Some ascribe it to Pope *Telesphorus*, which was in the yeare of our Lord one hundred and thirty. Some to Pope *Symachus*, who lived in the yeare of our Lord five hundred. Some to Saint *Hilarie* Bishop of *Pictave*, about the yeare of our Lord three hundred forty and five. These things dispatched out of the way, yee have a pleasure to see who is in the Church, and how well your Masse is frequented, and therfore

The Papists cannot agree.

fore yee turne yee to the people, if any bee there, and bid them God ſpeed in Latine, with *Dominus vobiſcum*, becauſe they underſtand nothing but Engliſh. Turning againe to the Altar, yee ſay certaine Collects, whereof although ſome of them bee good, yet many of them bee very ſuperſtitious and ſtarke ſtaring naught. For in them yee ſet foorth before God the interceſſions and merits of Saints, and yee deſire for the dig-

Collects.

nity and worthineſſe of them to be heard, to have forgiveneſſe of ſinnes, and everlaſting life. O blaſphemous Idolaters! what is it to robbe Chriſt of his Prieſthood, if this be not? What ſpoileth Chriſt of his merits, if this doe not? What treadeth under foot the pretious bloud of our Saviour Chriſt, if the ſaying of ſuch abominable blaſphemous Collects doe it not? The Authour of the Collects ſome make Pope *Gelaſius*, which lived

lived in the yeare of our Lord three hundred & ninetie. Some P. *Gregorie*, of whom ye heard before. The Collects once done, yee reade the Epistle, but in such a tongue as the people understand nothing, as yee doe all other things. Some say that Pope *Telesphorus*, of whom wee spake before, added the Epistle to the Masse. Some make *Hierome* the Author of it, which lived about the yeare of our Lord three hundred eighty seven. Then doe

The Epistle.

The Grayle.

doe ye say the Grayle, whereof they make Pope *Gelasius* the Authour, of whom wee spake before. Immediately followeth the *Alleluiah*, which they say, pope *Gregorie* brought in, of whom also wee spake before. Some say, it was borrowed of the Church of Ierusalem, and so brought into the Church of Rome in the time of pope *Damasus*. It soundeth in English, O praise the Lord. Here is Latine, Greeke, and Hebrew, in your popish Masse, whereof

The *Alleluiah*.

wherof the people understand nothing, but as for English, which the people understand yee meddle nothing with-all, because you will make them your riding fools, and keep them still in blindnes. Then followeth the Tract, or the Sequence, one brought in by pope *Telesphorus* the other by Abbot *Nothgerus*, who lived in the yeare of our Lord 845. After that yee have mumbled over all these things, yee take up your Masse-booke, and away ye goe

The Tract or Sequence.

The Gospel.

goe to the other end of the Altar to reade the Gospel. But first of all yee uncover the chalice, and look whether your drinke bee there or no, least you should chance to bee deceived, when the time of your repast come. If it bee there you make solemn curtesie to your little Idoll, that hangeth over the Altar, and so goe in hand with the Gospel. And all in Latine, because it shall doe no man good. The Authour of adding the Gospel

ſpel to the Maſſe, ſome make pope *Teleſphorus*, ſome Saint *Hierome*, of whom wee ſpake before. Pope *Anaſtaſius*, who lived in the yeare of our Lord 404. ordayned that the people ſhould ſtand up when the Goſpel is read, that they might heare and underſtand the Doctrine of the Goſpell, and frame their lives according to the ſame. This uſe is obſerved at this day in the popiſh Maſſes, I meane the people ſtand up and

Why the people ſtand up at the Goſpel.

and make courtesie, when they heare the name of *Iesus*, but they understand not one word. It were as good in such sort to bee read to Swine and Dogges, as to the Christian people, seeing they understand it not. The Gospel ended, with another kisse upon the Booke, yee say the Creed, which as they write, Pope *Marcus* made, about the yeare of our Lord 335 & cōmanded that the Clergie & the people should sing it together

The Creed.

for

for the confirmation of their faith. After the Creed upon solemne Feasts ye use to Cense the Altar, which was first brought in by Pope *Leo*, about the yeare of our Lord 876. These things done with all solemnitie, ye turne you again into the Church, to see whether your customers bee come or no, and so bidding them God-speed, yee turne again to the Altar, and goe forth with your businesse. Then doe you say your Offertory, which Pope

Censing of the Altars.

The Offertory.

Eutichianus brought in, who lived about the yeare of our LORD 285. After the Offertory is said, yee take the Chalice up in your hands with the little round cake, lying upon the patine or cover of the Chalice, and lifting up your eyes, yee pray on this manner: *Suscipe sancta Trinitas*, &c. *Take O holy Trinitie this oblation, which I unworthy sinner offer in the honour of thee, of blessed Mary the Virgin, and of all thy Saints, for the salvation of the living, and for the rest*

A blasphemous prayer at the offertory.

and

and quietnesse of all the faithfull that are dead. The Authour of this prayer I cannot finde. It is so good, that I thinke hee was ashamed to tell his Name. But what thinke yee of this prayer? Bee judges your selves, whether any thing may bē uttered more unto the dishonour of GOD, and the utter defacing of CHRISTS bloud, than this your popish, and blasphemous orison. First of all, what offer ye?

Idolatry.

Yee muſt anſwer, either the little round cake, or elſe the Chalice, or the wine and water that is in it. To whom doe yee offer it? To *Mary* the Virgin, and to all the Saints of heaven, becauſe yee will lacke no company, but gratifie a multitude with a thing of nought. Wherefore doe ye offer that oblation? For the ſalvation of the living, and for the reſt or quietneſſe of all the faithfull that are dead. Ah, who ever heard of ſuch a ſacrifice or obla-

oblation? A wafer cake, which is yet but meere bread, and no Sacrament, and a Chalice with a spoonefull of wine mingled with two or three drops of water to be offred for the salvation of the living, and for the rest or quietnesse of all the faithful that are dead? O abomination! O intollerable blasphemie! If *Adams* Posteritie might have beene saved by such trifling oblations, what needed the Son of God to have died for us? If a morsell of bread and a

full of wine offered up of an idolatrous Prieſt bee of ſuch vertue, that it may obtaine ſalvation for the quicke and the dead: was not Chriſt greatly overſeene to ſuffer ſo great paines for the redemption of man? If thouſands of great oxen, bulls, kine, calves, goats, ſheepe, lambes, doves, &c. in the old Law could not take away the ſinnes of the people, although they were offered at the commandement of God, is it to be thought, that a wafer

wafer cake and a spoonefull of wine mingled with water, and appointed to bee offered by Antichrist, is a sufficient oblation to purchase salvation for the living, and rest and quietnesse for the dead? O Damnable Idolatrie! There is no Sacrifice that can save us, but the glorious Passion, and precious Death of our Lord and Saviour Christ Iesus alone, as Saint *Paul* saith: *God forbid, that I should rejoyce in anything but in the Crosse*, that

The death of Christ is the alone sacrifice for sinne.

is to say, in the passion and death of our Lord Iesus Christ. And to whom doe yee offer your new solemne Sacrifice. To God alone? Nay, but to blessed *Mary* also, and to all the company of heaven. In this also, if your oblation and sacrifice were good, doe ye grievously offend. For yee may offer Sacrifice to none but to God alone. Therefore you making your oblation to *Mary*, to *Peter*, to *Paul*, to *Magdalen*, to *Iohn*, to *Samuel*, to *Erkenwald*, to *Grym-*

Sacrifice ought to bee offered to God alone.

bald,

bold, and I cannot tell to how many thousands more, are abominable Idolaters, seeing that as much as lyeth in you, ye make of the Saints gods, and so doe ye rob God of his glorie. God saith by the Prophet, *I am the Lord, this is my Name, I will give my glory to none other.* And the Saints themselves crie in this manner: *Not to us, O Lord, not to us, but to thy Name give the glory.* After that your prayer, yee set your Chalice downe againe, saying these words: *Acceptum*

Esay 42.

Psal. 114.

sit omnipotenti Deo hoc sacrificium novum. That is to say, O that this new Sacrifice might be thankfully taken of almighty God! Why, dee yee doubt of the matter? Is your prayer so good, and your faith so strong, that yee doubt, whether God will heare you, and receive your sacrifice or no? Indeed you may right well call it a new Sacrifice, for it was never heard of afore; that a wafer cake and a spoonefull of wine mingled with water, should be

A new Sacrifice.

an

an oblation and Sacrifice for the ſalvation of the living, and for the reſt and quietneſſe of all the faithfull that are dead. But notable is your doing afterward. When ye have thus ſacrificed and offered, yee trudge ſtraight-wayes to the Altars end, and waſh your hands. To what end I know not, except it bee, that you have defiled your ſelves with your new ſtinking Sacrifice, wch you even nowoffered unto God, to bleſſed *Mary*, and to all the com-

Waſhing of hands.

company of heaven, for the ſalvation of the quicke, and for the reſt and quietneſſe of all the faithfull that are dead, and thinke by the waſhing of your hands, to be cleanſed from the abominable ſpirituall whoredome, which yee have committed againſt God. I ſuppoſe yee learned this waſhing of your hands of *Pilate*, which when for favour of the Iewes, and for feare of *Cæſar*, he had unjuſtly condemned CHRIST unto death, called for a baſon of water to waſh

Matth. 27.

wash his hands, and said, *I am cleane from the blood of this righteous man.* But as he for all his washing escaped not the vengeance of God, but dyed a most miserable death, even so may yee bee sure, though yee wash your hands never so oft, not to escape the heavie hand of God, for speaking such blasphemies against the Lord and his annointed, except yee out of hand cease from your abominable Massing, which is nothing else but very Idolatry,

try, meere blasphemy, great dishonour to God, and extreme injury to the precious bloud of Christ, while yee ascribe that unto bread, wine, and water, which only appertaineth unto the passion and death of our Saviour Christ.

After ye have washed your hands, ye returne again to the Altar, holding your hands before you, like maidenly Priests, and manerly bowing your selves to your little great god that shal be, ye make a crosse upon the Altar,

Crossing.

and

and kisse it in stead of your pretty *Petronilla*, and then having peradventure a good mind to behold some shee Saint in the Church, yee turne your selves, looking downe to the people, and saying, *Orate pro me Fratres & Sorores.* O pray for mee ye Brethren and Sisters, when many times there is no bodie in the Church, but the Boy that helpeth you to say Masse, and so making solemn courtesie like womanly *Ione*, ye returne unto your accustomed pattering.

Kissing.

Turne and

Returne.

tering. What ye say, no man can tell. For now comes in your subtill secrets. And they may right well bee called Secrets, for they are so Secret, an so secretly spoken, that no man is the wiser for them. But whatsoever they are, good stuffe I warrant you they are. And for as much as they bee certaine Collects, they father them upon Pope *Celestine*, and Pope *Gregory*, of whom we spake before.

The Secrets.

When ye have once done with your subtill, solemne, sleepy secrets,

crets, ye burst out into open words, and exhort the people to lift up their hearts unto God, and to consider the mysteries that are now in hand, and to be thankefull to God for the benefits of their redemption. Ah, would God, yee so spake the words, that the people might bee edified by them. But ye speake in such sort, that it were much better for you to hold your peace, and the people to be at home asleepe. For yee doe nothing else than beat

the

the ayre with your breath. The people understand nothing at all, neither doe they consider any thing, but only are there present as vaine gasers. These admonitions to the people, of lifting up their hearts unto God, and to be thankfull to him for his benefits, set forth in the death of his Son Christ, were used in the Primative Church as we may see in Saint *Cyprian* and Saint *Augustine*. The Authour of these godly exhortations is not knowne.

Immedi-

Immediately followeth the Preface, and becauſe there bee divers, they father them upon Pope *Gelaſius*, and Pope *Gregory*, as they doe all other things, whereof they can finde no certaine Authour. But this is moſt certaine that the ancient Church uſed but one Preface, which is called the quotidian or daily Preface. Theſe things paſſed over, yee fall in hand with the *Sanctus*, w^ch lifting up your hands, ye ſpeake with a loud voice, & that ended, ye kiſſe

The Preface

Kissing the Canon of the Masse.

kisse the Masse-booke, because some other is not at hand. The *Sanctus*, as they say, was brought in by Pope *Sixtus*, which was about the yeare of our Lord 125. and commanded to be sung in the Church. Now commeth in your holy Masse Canon, whereof be diverse Authors. For it is an hotch-potch devised & made by a number of Popes, and by others also. It is a very beggers cloke, cobled, clouted and patched with a multitude of popish ragges.

The *Sanctus*.

And

And yet the Papists affirme it to bee the holiest part of your Masse. And it may soone be. For there is not one part of the Masse, that can worthily be called good, as it is used at this present. All things are so far out of order without edifying, and contrary to Gods holy ordinance. The authors of this their goodly and godly Canon they make Pope *Alexander*, Pope *Gelasius*, Pope *Gregory*, Pope *Sixtus*, Pope *Leo*, and a certaine man called *Scholasticus*,

The Authors of the Canon.

lasticus, with other. And here beginne yee wonderfully to crosse, and to pray for the Universall Church, first for our Lord Pope, secondly for the Bishop of the Diocesse wherein yee dwell, thirdly, for your King and Queen, last of all, for all those that be of the Catholike faith. And now come yee to your first *Memento*, which serveth for the living, where yee stand nodding like a sort of drunkards, and praying, yee say for all your good friends and

Crossing.

The first *Memento*.

and benefactors, for all that uphold and maintaine the kingdome of the Clergie, and defend our mother holy Church against the assaults of the Gospellers, and here ye alledge a sort of Saints, and ye desire that for their merits and prayers sake, yee may bee saved and preserved from all evill. O abhominable blasphemers! This done, yee fall to crouching and beholding the little cake and chalice, & speaking a few little good words in Latine,

Latine, yee bleſſe and croſſe wonderfully the cake and Chalice, as though they were haunted with ſome ill ſpirits. While yee are thus bleſſing, the boy or Pariſh Clerke rings the little Sacry bell, which biddeth the people lay all things aſide now, and lift up their heads, behold their maker, kneele down and worſhip their Lord God, which Sir *Iohn* ſhall ſtraight-wayes make with as much ſpeed as may be, and ſhew him unto them above his head.

head. Before it was *Sursum corda*, Lift up your hearts unto the Lord, but now is *Sursum capita*, come in, lift up your heads, and looke upon your maker betweene the priests hands, with his arse turned towards you, because no woman at that present shal be inamored with his sweete and loving face. Come off, kneele downe, looke up, knocke your brest, behold the apple-maker of Kent, and marke well him that killed thy father. This is

Why the Priest at Masse turneth his backe to the people.

the Lord thy God. Let us fall downe and worſhip him. O unſufferable Idolatrie. Notable is the doctrin of the Nicene Counſell, which commandeth that wee ſhall not direct our mindes downeward to the bread and cup, but lift them up to Chriſt by faith, whith is aſcended up into heaven really and corporally, and not preſent carnally in the Sacramental bread, as the papiſts teach. Chriſt, while we live in this world, is not to be ſeen with the eyes

Idolatrie.

The Counceil of Nice.

An errour of the Papiſts.

eyes of this body, but of the spirit by faith. If we wil see and worship Christ aright, we must see and worship him in spirit, sitting in his glory and majestie above in heaven at the right hand of God his father, and not behold him in the Sacramentall bread with the corporall eyes, where nothing is to be seene, felt, tasted, or received with the mouth, but bread onely. But before wee come to your consecration, to your Sacring, and to the lifting up of

your litle great young old God, we will firſt ſee what Chriſt did, afterward compare your doings with his.

What Chriſt did.

Chriſt ſitting at the table, tooke bread, and after hee had given thankes, he brake the bread, and gave it to his Diſciples for to eat. Chriſt ſate at the table, yee ſtand at an Altar.

Compariſon betweene Chriſt and the Maſſemongers.

Chriſt tooke bread to make it a Sacrament of his body, yee take a little thinne round Cake, or rather a thinne piece of ſtarch to make it the natural

turall body of Christ, God and man, and to offer it for a Sacrifice for the sinnes of the quicke and the dead. Christ delivered the bread to his Disciples, to eate it in the remembrance of his death, ye take the bread, and hold it up above your head, and make a shew of it to the people, and when yee have once so done, ye alone devoure and eate it up. Christ brake the bread, signifying thereby the breaking of his body on the

Altar of the Croſſe for the Salvation of the world, according to this his promiſe in the Goſpell of Saint *Iohn* I am that living bread which came downe from heaven. If any man eateth of this bread, hee ſhall live for ever. And the bread that I will give is my fleſh, which I will give for the life of the world. Ye breake the bread alſo, which yee ſay is the naturall body of Chriſt, fleſh, bloud, and bone. But very fondly ye breake it. For yee breake

Iohn 6.

Breaking of the Hoſt in three parts.

your Hoſt (I uſe your own tearmes) in three parts, holding it over the chalice, while you breake it, I thinke becauſe yee would loſe none of the bloud, that ſhould iſſue out of the body, which ye newly have made, and now ſuddainely yee breake and deſtroy againe. When ye have broken your new formed God in three parts, two pieces you keepe ſtill in your hands for flying away, and the third yee let fall downe into the chalice, to lie there

awhile a sleeping, or to put you in remembrance of your nappy Ale and Toſt, which your pretty *Parnell* hath full lovingly prepared for you againſt your Maſſe bee done, leſt you ſhould chance to faint for taking ſo great paines at your butcherly altar. Many ſignifications have the Papiſts invented for thoſe 3. broken pieces of the cake, which all here to rehearſe were too long. I will rehearſe one, and if yee deſire to know more, enquire of your brethren

What the breaking of the Hoſt ſignifyeth, and is.

thren the Papists, and they shall easily teach you: The first part say they, which is both the longest and the greatest, doth not onely signifie, but also is a Sacrifice of thanksgiving to God the Father for his benefits declared to mankinde in the death of Christ his sonne. The second is a Sacrifice propitiatory for the sinnes of the people, that bee living in this world, but specially for the sinnes of such as have bought the Masse for their money, that they

Note.

may bee delivered *a pœna & culpa toties quoties*. The third piece, which is let downe into the chalice, is a satisfactory Sacrifice for the soules that lie miserably puling in the hot fire of Purgatorie, to deliver them from the grievous paines and bitter torments that they there suffer, and through the vertue and merits of that Sacrifice to bring them unto everlasting glory. O intollerable abomination. Here is the breaking of your Host,

Hoſt, with the goodly myſteries thereof.

Chriſt, ſay the Evangeliſts, took bread, brake it, and gave it to his Diſciples, ſaying, *Take, eat, this is my body, which is broken for you. Doe this in remembrance of me.* Yee alſo take bread and breake it, but ye give it to your ſelves. But as Chriſt gave the bread to his Diſciples, willing them to eat it in remembrance of his paſſion and death, ſo ought yee to doe to the faithfull congregation that are preſent,

Matth. 25. *Mar.* 14. *Luke* 22. 1 *Cor.* 11. A point of little good-fellowſhip,

sent, and not like swinish beasts to eate and drinke up all alone your selves, and afterward to blesse the people with an empty cup, as ye doe at your high and solemne feasts. But this doe yee not, therefore are ye plaine Antichrists. Take this bread, saith our Saviour Christ. Take it in your hands. Hand off, say yee Papists. Gape, and wee will put it in your mouths, and feed yee as children use to feed their Iack-dawes. Handle so pretious a relique?

Handling of the Sacramentall bread.

relique? Marry Sir, God forbidde. The woman peradventure hath lien with her husband all night, or the husband with the wife, and ſhall ſuch touch the pretious body of our Lord with their handes? Marry Sir, God forbid. That were a piteous caſe. But yee abominable Whoremaſters, ye filthy fornicators, yee ſtinking Sodomites, ye deceitfull Deflowrers of mayds, yee devilliſh defilers of mens wives yee cankred corrupters

ters of widowes, and yee lecherous locusts, may lie with your whores and harlots all night, and the next day after goe to Masse, consecrate, make, touch, handle, breake and devoure your God, and yet ye defile the Sacrament nothing at all. O abominable Whorehunters. O monstrous Massmongers. Honest Matrimonie, after your corrupt judgements defileth the Sacrament of Christs body and bloud, but filthy fornication, abomi-

bominable adultery, wicked whoredome, and ſtinking Sodomitrie advanceth the dignity thereof. O right Chaplins of that filthy Idoll *Priapus*. But come off I pray you, what hath the hand more offended than the mouth that it may not touch the Sacrament? Are they not both the good creatures of God? are they not made both of one ſubſtance? and to ſay the truth, there commeth not ſo much evil from the hand, as there doth out of the mouth

Of the hand and mouth.

For

For out of the mouth come Blaſphemies, curſed ſpeakings, evil reportes, bannings, ſlanders, lies, malicious words, filthy tales, idle talke, ſinging of bawdy ballads, &c. But from the hand commeth vertuous occupation, honeſt labour, painefull travaile, getting of thy living, helping of our neighbors, and almeſgiving to the poore. But yee are alwayes like your ſelves, that is to ſay, very Antichriſts. For yee are evermore contrary to Chriſt.

Chriſt. Chriſt delivered the Sacrament into his Diſciples hands, and you put it into the Communicants mouths, as though the people were not ſo wiſe, as to put a morſel of bread in their owne mouthes. The people are much bound to you, that have ſo good opinion of them. Ye make them momes indeed, aſſes, louts, and your very riding fools God once open their eyes, that they may perceive your jugling. Ye are well worthy to have your tithes and offe-

Beware yee that maintaine Masse-mongers.

offerings truely payd, yee doe your duty so well. Verily, they that give ought to find you Masse-mongers withall, and to maintaine you in your abominable massing, doe nothing else but offend God, dishonor Christ, tread under foote the pretious bloud of Christ, make Christs death of no price, maintaine Idolatrie, defie the holy Communion, destroy the Christian commonweale, uphold Antichrists brood, cherish Satans Chaplains, pamper

per *Priapus* pildepates, make fat *Venus* ſtout ſtallions, enrich *Bacchus* Sacrificers, and nouriſh ſuch monſters as doe nothing elſe than murther, kill and ſlay the ſoules of ſo many as follow your damnable Doctrine, and hant your Idolatrous Maſſes. Let the Chriſtians therefore beware, how and upon whom they beſtow their goods, leſt by giving to Maſſing prieſts, they get to themſelves everlaſting damnation. The doer and maintayner

Note.

tainer ſhall receive like puniſhment. He that readeth the practiſes of the ancient Church, ſhall evidently ſee, that the manner of the godly Miniſters at that time was not to put the Sacramentall bread into the peoples mouths, as yee doe at this preſent, but to give it them into their hands. For it was not then taken and honored for a God, as it is now, but it was reverently uſed and taken as an holy and worthy Sacrament of Chriſt. But what marvaile is it

it though yee will not ſuffer the people to handle the Saeramentall bread, ſeeing yee will not ſuffer the cõmunicants to touch your Popes holy chalice, wherein notwithſtanding is not the Sacrament of Chriſts bloud, but only meere wine dedicated and appointed to no godly uſe. Ye are contrary to Chriſt in allthings. God amend you.

Touching of the chalice.

Take, eat, ſaith our Saviour Chriſt. Nay, ſay ye Maſſe-mongers, neither take yee, nor eat, but come & heare

Maſſe

Masse devoutly, & see us take and eat up altogether, and it is enough for you. Fall down, kneele & worship your Maker, that wee shew unto you. Honor your God that is hanged up in the pixe over the Altar, and so shall yee be good Catholickes, and deare children of our mother holy Church. If yee come at Easter according to P. *Zepherinus* commandemẽt, and then receive your maker devoutly, it is enough for you. At all other times we wil receive

Idolatrie.
Masding at Easter.
A point of little good fellowship.

ceive the Sacrament for you, and it shall do you as much good, as though you had eaten it your selfe. O false and subtile hypocrits, O wicked corruptrers of the Lords blessed Testament. If other men shold eat up your dinners and suppers in your stead, as ye eat up the Sacramẽt from the people, ye should not have so fat panches as yee have, nor yet so trie in your grease as you doe. Christ delivered the Sacramental bread to his Disciples, and bade them eate, but

Antichrists.

but yee eat up all your ſelves, and will give no man part with you. O cankred carles, O churliſh chuffes! And here may we, note by the way, to what end the Sacramental bread is ordained, nor that it ſhould be kneeled to, nor honored as a God, nor gazed on, nor carried about in popiſh pompous proceſſions, nor offered up for a ſacrifice for the ſins of the quick & the dead, nor yet to reſerve it, & to hang it up in the pixe over the Altar, as yee Papiſts doe, but that

Why the Lords Supper was inſtituted.

that it should be received, and eaten of the faithfull Communicants, at the Lords Supper, in remembrance of CHRISTS death, *Take eat*, saith our Saviour Christ. Hitherto have wee heard, that your peevish, popish, private, pedlary, pelting masse, agreeth with the Lords blessed Supper and holy Communion nothing at all. Let us now see, how well ye behave your selves in the words of Consecration, as yee call them, wherein after

your opinion hangeth all the matter. Chriſt ſaid, *This is my bodie, which is betrayed for you. Doe this in the remembrance of me.* Now let us behold your conſecration. Taking the little Cake in your hands, yee ſay theſe words. The day before hee ſuffered, hee tooke bread into his holy and worſhipfull hands, and lifting up his eyes unto heaven, to the God his Father Almightie, and giving the thanks, he bleſſed, brake and gave to his Diſciples, ſaying, *Take and*

Conſecration.

and eat of this all ye. For this is my body. The Author of theſe words as they bee here recited, was Pope *Alexander*, about the yeare of our Lord 112. Here doe yee not rehearſe the words truely, as our Saviour CHRIST ſpake them. Some words yee added, and ſome yee have taken away. But I much marvell at your groſſe ignorance in this one thing. Yee put a difference betweene Bleſſing and Thankeſgiving. For when yee rehearſe

Iugling.

Ignorance.

Bleſſing ſignifieth thankeſgiving.

this word *Benedixit*, he bleſſed, you croſſe and bleſſe the bread with your greaſie fingers, as though Chriſts bleſſing in that place were the wagging of his fingers, and not rather thankeſgiving. For where Saint *Marke* hath, *Cum Benedixiſſet*, When he had bleſſed. Saint *Matthew*, *Luke* and *Paul* hath, *Cum Gratias egiſſet*, When he had given thankes. So that to bleſſe, after *Markes* phraſe, is nothing elſe than to give thankes, to praiſe, and to magnifie. And ſo is it

it taken in diuers places of the holy Scriptures, both in the old and new Testament. Again, ye put to these foure words of Christ, *Hoc est corpus meum*, this word *Enim*, and ye say, *Hoc est enim corpus meum*, one word more than euer Christ put in, because ye may be found still as ye are, euen abominable liars. But for putting in this one word *Enim* (which is of so great vertue, say ye, that without it there can bee no perfect Consecration, and then what is to bee

Enim.

Corrupters of Chriſts Teſtament.

thought, I pray you, of Chriſt, and of his Apoſtles, of the Primative Church, and of the Greekes at this day, which never uſed that word) being your owne ſuperfluous addition, yee moſt wickedly leave out theſe moſt neceſſary words, that CHRIST ſpake, *which is betrayed for you, Doe this in the remembrance of mee.* This joyfull promiſe, that Chriſts body was betrayed, given and broken for us, with the reſidue, ye leave out, as a thing pertaining nothing

thing to the purpoſe. And yet are they ſo neceſſary, that without the knowledge of them, the Sacrament profiteth nothing at all. If I receive the Sacrament a thouſand times, & yet if I know not to what uſe it was inſtituted of Chriſt, what profits and benefits I have by the worthy receiving of it. If I doe not ſet before the eyes of my minde the death of Chriſt, and faithfully beleeve to have remiſſion & forgiveneſſe of al my ſins by the breaking of

Note well.

Christs body, & by the sheadding of his most pretious bloud, &c. it profiteth me no more, thā the pretious stone did profit Æsops Cock.

Antichrists.

Again, those words, which Christ spake openly to his Disciples, unto their great joy and comfort, you partly leave out, and partly whisper in hocker mocker to your selves, that no man may bee the better for your doings, and that the people may bee kept still in blindnesse. Our Saviour CHRIST saith, *What I tell you in darkenesse, that speake yee in*

Matth. 10.

light. And what ye heare in the eare, that preach ye on the house tops. But ye doe cleane contrary. For that which Christ spake openly to his Disciples, ye mutter it softly to your selves. O cruell soule-slayers, and bloudie murtherers. But is this your dexteritie, uprightnes, and true dealing with the Word of God? So to corrupt and mangle the words of the glorious Testament of the Sonne of God? It is not lawfull to alter a mortall mans Testament, and dare ye pre-

Corrupters.

ſume (O yee Antichriſts) to alter and change the bleſſed Teſtament and heavenly will of the King of Glory? Are ye faithfull Miniſters, which deale ſo unfaithfully with your Lord and Maſter? Ye that deale ſo wickedly with God, how wil ye deale with man? God keepe all faithfull people out of your clawes.

Idolatry. After ye have once ſpoken theſe five words, *Hoc eſt enim corpus meum*, over the bread, and have blaſted, breathed, and blowed

blowed upon it, yee kneele down to it, and worſhip it like abominable Idolaters, and afterward ye hold it up above your peſtilent, pilde, ſhaven, ſhameleſſe heads, that the people by looking upon it, and worſhipping it, may be partakers alſo of your abominable Idolatry, not being contented with your own dammable eſtate, except ye bring other alſo into the ſame danger. The Author of your levation & lifting the bread above your head, was Pope *Honeri*⁹ the

Sakering or Levation.

the third about the yeare of our LORD 1210. which commanded that the Hoſt ſhould bee lifted up above the Prieſts head at Maſſe, and that all the people ſhould fall downe and worſhip it. O Antichriſt. Here may all men ſee, how ancient a thing your holy ſakering is, which is counted the beſt and chiefeſt part of your Maſſe when notwithſtanding it is the moſt wicked and moſt abhominable part of your idolatrous Maſſe. Verily it is not much more

more than three hundred yeares old. Let the lying Papists therfore bee ashamed to brag, that their divellish Masse came from the Apostles, seeing it is proved to be a new and late invention of Antichrist. And although the whole Masse of the Papists be utterly wicked and abhominable, yet this part, which they call the Sakering, is most wicked and abominable, for as much as it provoketh the people that are present, to commit most detestable

The Sakering is the most abominable part of the Masse

ſtable Idolatries. For the people take it to be their god. They beleeve that bread, wch the Prieſt heaveth above his head, to bee Chriſt, perfect God, & perfect man. Therfore kneel they down unto it, knocke their breaſts, lift up their heads, worſhippe and honour it. When the Bel once rings (if they cannot conveniently ſee) they forſake their ſeats, and runne from Altar to Altar, from Sakering to Sakering, peeping here, and tooting there, and gazing

gazing at that thing, which the pilde-pate Prieſt holdeth up in his hands. And if the Prieſt bee weake in the armes, and heave not up high enough, the rude people of the Countrey, in divers parts of England, will crie out to the Prieſt, hold up Sir *Iohn*, hold up. Heave it a little higher. And one will ſay to another: Stoupe downe thou fellow afore, that I may ſee my Maker. For I cannot be merry except I ſee my LORD GOD once

in

in a day. O abomination. Ah, Woe worth you, yee Masse-mongers, that are the authors of this abominable Idolatrie, and through your wicked massing send thousands to the Devill, except the mercy of God bee the greater. Better were ye Masse-mongers to leave your fat Benefices, your rich Prebends, your wealthy Deanries, your honourable Chaplainships, your long Gownes, your Sarsenet Tippets, and your shaven crownes, and be-

become watertankard-bearers in *London*, or to cobble a ſhoo, or goe to plough and cart, yea, to have a milſtone tyed about your neck, and be caſt into the bottome of the ſea, than your moſt ſtinking, wicked and vile maſſing to provoke ſo many people unto Idolatry, and to bring the wrath of God and everlaſting damnation upõ them, except they repent and amend. *Verily I ſay unto you, it ſhall bee eaſier for the Land of Sodome at the day of Iudgement*

Matth. 18. *Matth.* 10.

ment, than for you. But I know what yee will say: That we hold up is the very natural bodie of Christ, God and man, therefore may we all justly worship it. I aske you, how prove ye it to be the naturall bodie of Christ? Yee answer, By the vertue of these words, *Hoc est enim corpus meum*. I reply, CHRIST spake these words of the bread, as the holy Scriptures and all ancient Writers doe witnesse, and so then followeth it, that bread is Christs body,

The objections of the Papists concerning Christs corporall presence in the Sacrament.

An absurditie.

Iohn 15. 10.

body, and Chriſts bodie is bread. And by this meanes it muſt needs be granted, that Chriſt hath two bodies, one made of bread, and another of fleſh, which he received of *Mary* the Virgin. But yee anſwer, Chriſts calling is making. Chriſt called the bread his body, therefore is it made his bodie. I anſwer againe, Chriſt called himſelfe a Vine, a Doore, a Shepheard, and called his Heavenly Father a Plough-man, is Chriſt therefore made a naturall

rall vine, a materiall doore, a rusticall shepheard, and his Father an husband-man of the country? Christ called *Iohn Baptist Elias*. Is *Iohn* therefore made that *Elias* the Thesbite, which preached in the time of wicked King *Achab*? Christ called *Iohn* the Evangelist *Maries* son, and called *Mary* his mother: is *Iohn* therefore made the naturall son of *Mary* the Virgin, Christs mother? And is *Mary* made the very true and naturall mother of *Iohn* Evangelist?

Mat. 11. 17

3 *King.* 13.

Iohn 19.

geliſt? I am ſure yee will not ſo ſay. No more is the Sacramentall Bread Chriſts naturall body, although Chriſt called it his bodie, but his bodie in a myſtery, and in a figure, as the old writers teſtifie. *Tertullian* that moſt ancient Doctor ſaith: Ieſus taking bread, and diſtributing it among his diſciples, made it his bodie, ſaying: *This is my bodie*, that is to ſay, a figure of my body. Hereto agreeth the ſaying of Saint *Auguſtine*, Chriſt did not ſticke

Libr 4. Cont. Marc.

Contra. Adiman. in Mat. 26.

ſticke to ſay, *This is my body*, when he gave the ſigne of his bodie. And Saint *Hierome* ſaith, that Chriſt did repreſent the truth of his body and bloud by the bread and wine. An infinite number of like ſentences concerning this matter, are found in the ancient Authors, which prove evidently, that this ſaying of Chriſt, *Hoc eſt corpus meum*, *This is my body*, is a figurative ſpeech. Signes or Sacraments in the holy Scripture are called by the names of the things,

things, whereof they bee Sacraments and ſignes, as we reade of the Arke, of Circumciſion, of the Paſchal Lambe, of the Sacrifices of the old Law, of Baptiſme, which Saint *Paul* calleth the Laver or fountaine of regeneration, and the receiving of the Holy Ghoſt. And after this ſort is the ſacramental bread called by the name of Chriſts body, becauſe it is the Sacrament, ſigne and figure of his bodie. Thoſe things which doe ſignifie, ſaith Saint *Cypri-*

Titus 3.

an,

Serm. de Christ.

Contr. Adimantum.

am, and those things which be signified by them, may bee both called by one name. And Saint *Augustine* rehearsing divers sentences which were spoken figuratively, numbreth among thē these words of Christ, *Hoc est corpus meum*, *This is my body*, whereby he declareth plainly, that Christ spake these words figuratively, not meaning that the bread was his body by substance, but by signification. Moreover it is directly against the veritie and

and truth of Christs naturall body, to bee at more places at once than in one, as hee must be in an hundred thousand places at once, if your doctrine bee true. A stinking Sodomite, or a wicked whoremonger being dressed in his fooles coat, and standing at an altar with a little thinne round cake in his hand, shall with these five words, *Hoc est corpus meum*, and with blowing and breathing upon the bread, make Christ the king of glory to

Christs naturll body cannot be but in one place at once.

come from the right hand of his father, and to touch himselfe in the Accidents of the little cake, untill yee have eaten him, and then trudge up againe to heaven, till *Hoc est enim corpus meum* fetch him down again if your doctrine bee true. O proud *Lucifers*! And oh poore wretched Christ, who at every filthy Massemongers commandement art compelled to come down from the glorious throne of thy Majestie, and to bee handled as the Papists

please

pleaſe, either to bee torne aſunder with their teeth, or elſe to be hanged up with an halter in their popiſh Pixe. But know yee, O ye vile and blaſphemous Papiſts, that though yee whiſper your five words never ſo oft at your Idolatrous altars, and breath blaſt and blow, till yee be windleſſe, yee ſhall never plucke the Son of God from the right hand of his Father, nor make that thinne cake of yours Chriſts naturall Body. The article of our faith is

that Chriſt is gone up into heaven, and ſitteth on the right hand of God the Father Almighty, and from thence hee ſhall come to judge the quicke and the dead. Our Saviour Chriſt told his Diſciples full oft, a little before his paſſion, that hee ſhould leave the world, and goe up againe unto his Father. Saint *Mark* ſaith that Chriſt was taken up into heaven, and ſitteth on the right hand of God. Saint *Luke* ſaith, that Chriſt went away from his Diſci-

Iohn 14. 16.

Mark. 16.

Luke 24.

Disciples, and was carried up into heaven. The Angell of God said to the Apostles, when Christ did ascend up into heaven: yee men of Galile, why stand ye gazing up into heaven. This Iesus, which is taken up from you into heaven, so shall hee come, as ye have seen him going into heaven. Of these words of the Angells wee learne, that as Christ went up visibly, and was seene with the corporall eyes of men, but never man saw him Acts 1.

him yet comming downe with his corporall eyes, therefore never came he downe corporally since his ascension. S. *Stephen* indeed saw Christ even with his bodily eyes as wee reade in the Acts of the Apostles. But where? Heere on the earth between the Priests hands? Nay, but in heaven standing on the right hand of God. Saint *Paul* heard Christ speake, but from whence? from the popish pixe? yea rather from heaven. Saint *Peter* saith,

as

as blessed *Luke* testifyeth, that Iesus Christ must receive heaven, till the time that all things which God hath spoken by the mouth of all his holy Prophets, since the world beganne, bee restored againe. This time is till the day of judgement. If ye will have Christ therefore bodily at your Masses, yee must tarry till the day of Iudgement. For till that time, saith blessed *Peter*, hee must keepe heaven. Alasse, where is your *Hoc est enim corpus meum* after your

Act. 2.

your groſſe underſtanding become? Moreover, S. *Paul* in divers places of his Epiſtles declareth, that Chriſt is aſcended into heaven, and ſitteth on the right hand of God, and maketh interceſſion for us to God his father. So likewiſe doe the other Apoſtles in their writings. Ieſus Chriſt, ſaith Saint *Peter*, is on the right hand of God, and is gone into heaven. We have an Advocate with the Father: Ieſus Chriſt the righteous, ſaith Saint *Iohn*.

Rom. 8.
Eph. 4.
Col. 3.
1 *Theſ.* 14.
1 *Tim.* 3.
Heb. 10.

1 *Pet.* 3.

1 *Iohn* 2.

All

All theſe Authorities of the holy Scripture with many other, doe teſtifie that Chriſt as concerning his corporall preſence is no more in the earth, but in heaven only. Chriſt hath in him two natures, the nature of God, and the nature of man. As concerning his divine nature, hee is in heaven, in earth, and in every place. But as touching his humane nature, hee is in heaven onely, and there ſhall remaine untill the Day of Iudgement, as

Tract. 50. in Johan.

Saint *Augustine* saith, as concerning the presence of his Majestie wee have Christ alwayes, but as touching the presence of his flesh, it was truely sayd to his Disciples. Mee shall yee not alwayes have with you. For the Church had him a few dayes after the presence of his flesh, but now it holdeth him by faith, and seeth him not with the eyes. Againe, he saith, God and man is one person, and both is one Christ Iesus, in every

Hd Dardan.

every place, in that he is God, but in heaven in that he is man. Also in another place, Where and in what manner Christ is in heaven, it is a vaine and superfluous thing to aske or demand, but wee must surely beleeve, that hee is onely in heaven. If hee be onely in heaven, as concerning his corporall presence, as both the Scriptures and Saint *Augustine* affirme, how then is hee either in your round cake at Masse, or else hanging up in your po-

De fide & Symb. c. 6

popiſh Pixe over the Altar with an halter? But let us heare what the ancient Doctour *Virgilius* writeth concerning this matter. The Sonne of God, ſaith he, as concerning his Humanitie, is gone away from us, but as touching his Divinity, hee ſaith unto us: Behold I am with you alwayes unto the end of the world. Againe, foraſmuch as the word is every where, and his fleſh is not every where, it appeareth that one and the ſame CHRIST is

Lib. 1. cont. Eutich.

of

of both natures, and that hee is in every place as concerning the nature of his Godhead. Againe, that hee is contayned in a place as touching the nature of his manhood. Of these Authorities doth it manifestly appeare, that Christ, inasmuch as he is God, is in every place, but having respect to that hee is a man, he is only in one place, that is to say, in heaven. If he bee only in heaven inasmuch as he is man, then consider yee, what is to be thought

thought of the doctrine of the Papists, which teach that Christs naturall body is in every place whereſoever his Godhead is. O Antichriſts! If this be not to play the Hereticke *Marcions* part, and utterly to deſtroy the verity of Christs humane nature, or of his naturall body, what is it? But Saint *Auguſtine* ſaith very well in this behalfe, wee muſt take heed (ſaith hee) that we doe not ſo ſet forth, maintaine or affirme the Godhead of the

The Papists are plaine Marcionists.

Ad Dardan.

the Man (Christ) that wee take away or destroy the truth of his body. For it doth not follow, that that which is in God, should be every where as God. Christ, inasmuch as he is God, is every where, but being man, hee is onely in heaven. But yee will obiect, according to your old wont, the omnipotencie or almighty power of God and say, that forasmuch as he is omnipotent and almighty, he may both make the bread his body, and also

Note well the omnipotencie or almighty power of God.

so bee in as many places concerning the corporall presence, as he lift, that is to say, in infinite places at once. I answer, God is not called Almighty. because he can doe all things, but because he is able to doe whatsoever his Godly pleasure is to doe. For there are certaine things which God cannot doe, as for example, hee cannot denie himselfe, hee cannot lye, hee cannot save such as die in infidelity, hee cannot make another of like power with

Why God is called Almighty.

with himselfe, hee cannot save the reprobate, nor condemne the Elect, which have their names written in the Booke of life, &c.

Whatsoever is contrary to his Word, that cannot God doe; But it is contrary to the Word of God for Christs body to bee in more places at once, than in one, yea, to bee both in heaven sitting at the right hand of God the Father, and heere also in earth at your popish Masses in

in a thousand places at once, therefore is not God able to make his body to bee in so many places at once, as ye faine, forasmuch as the nature of God onely is infinite, and the nature of all creatures is contained in some certaine one place at once. But here againe yee will bring forth these promises of CHRIST. Whersoever two or three be gathered together in my Name, there am I in the middest of them. Againe, I am with you al-

The promises of Christ concerning coneerning his presence. *Mar.* 18. *Matth.* 28.

alwayes unto the end of the world. These promises, and such like are to bee understood not of the corporall presence here on earth, but of his Grace, as the Doctors themselves doe declare. It is to bee noted, marked and considered saith *Cyril*, that although Christ hath taken away the presence of his body from hence, yet by the Majesty of his God-head hee is alwayes present, as hee at his departure promised his Disciples. Be- *In Ioh. l. c. 16.*

Behold ſaith he, I am with you alwayes unto the very end of the world. The like ſaying of Saint *Auguſtine* heard wee before. Of all theſe things heretofore ſpoken it is evident, that the naturall body of Chriſt is not here in earth, as yee Maſſe-mongers would gladly make us beleeve, but in heaven onely, and there ſhall remaine untill the day of Iudgement. Chriſt in the mean ſeaſon being here preſent with us by his Spirit and Grace. Seeing then that

In Iohan. l. 6 c. 16.

that the Sacramentall bread is not the naturall body of Christ, God and man, but a figure, Sacrament, and holy signe of his body, with what forehead dare you either affirme that your little thinne round cake, after five words pronounced over it, and you breathing, blasting and blowing upon it, to be the true, naturall, reall, corporeall, and substantiall body of Christ, God and Man, as hee was borne of the Virgine *Marie*, and

and suffered for us on the Altar of the crosse, or worship it your selves, or yet provoke others so to doe, according to Pope *Honorius* decree, and not after Christs institution? What is Idolatrie, if this bee not Idolatrie? To worship a piece of bread for God, what heathen Idolater ever so doted? If good king *Ezekias* lived in these our dayes, hee would rather play with the Sacrament of Christs body and bloud, as he did with the Brasen Serpent,

Idolatry.

2 King. 18.

Serpent, than hee would ſuffer ſuch abomiable Idolatry to be committed at the miniſtration of it, to the great diſhonour of God, the utter defacing of Chriſts paſſion, and bloud, and death, and to the dreadfull damnation of innumerable ſouls. O England England teares, yea teares of bloud mayeſt thou well weepe, which in the proſperous time of that moſt godly King *Edward* the Sixt wert bleſſedly purged of all ſuperſtition, Idolatry,

dolatry, and popiſh doctrine, and hadſt reſtored unto thee the true Goſpel of thy ſalvation, and the right miniſtration of the Lords Sacraments, But now for thine unthankfulneſſe toward the Lord thy God, all theſe heavenly treaſures are taken away from thee, and the ſtinking dung of the Pope moſt miſerable caſt upon thee. Lament thy ſinnes O England, lament, lament, Returne to the Lord thy God, and moſt humbly beſeech him

him once againe to looke upon thee with his mercifull countenance, to take away these popish dregs, to restore unto thee his lively Word, and to blesse thee again with the true ministration of his holy Sacraments, that thou maist serve the LORD thy God in holinesse and righteousnesse all the dayes of thy life.

This doctrine, that the Sacrament of the Altar, as you terme it, is the true, naturall, reall, carnall, corporal, and substantiall bodie

The Doctrine of the Papists concerning the presence of Christ in the Sacrament, is new.

of Christ, is the dream of Antichrist the Bishop of *Rome*, and was never received in the Church till Pope *Leo*, Pope *Nicholas*, Pope *Innocent*, Pope *Honorius*, and Pope *Vrban*, through their tyranny brought it in and compelled the Christians with fire and fagot (as the manner of the tyrannicall Papists is) to receive their abominable doctrine, and yet in all ages God stored up some to confesse the true doctrine of the Sacrament against Antichrist even unto the

the death. Neither is this popiſh doctrine ſo ancient as the Papiſts bragge. For it is not much more than five hundred yeares ſince their groſſe opinion of the Sacrament began firſt to be attempted. And although Pope *Nicholas* the ſecond did much in the matter, yet was it not thorowly received nor agreed upon, untill Pope *Innocent* the third came, which about the yeare of our Lord 1215. kept a Councell at Rome,

called *Latronense*, I would say, *Lateranense concilium*: where were gathered together a swarme of Papists, about the number of thirteen hundred pild pates, of the which number eight hundred and odde were Monkes, Canons, and Fryers, chickens of the Popes owne brood. Last of all came Pope *Vrban* the Monke, in the yeare of our Lord, 1264. and he made up all the market. For he ordained a Feast called *Corpus Christi*, in the honour of the Sacrament,

The Feast of *Corpus Christi*.

crament, ſo that ever after that time, the Sacrament was no more taken for a ſigne, figure, and token of Chriſts bodie, but for Chriſt himſelfe God and man, and therefore was it reverenced, worſhipped, cenſed, and kneeled unto, as yee teach the people to doe at your unſacred Sakerings, and ſo are yee their ſchoolmaſters to learn them to commit Idolatrie againſt their Lord God, but let us goe foorth with our matter.

After our Saviour CHRIST had delivered the Sacramentall bread to his Diſciples for to eat, hee tooke the Cuppe, and thanked, and gave it them, ſaying, *Drinke yee all of this. For this is my blond* (which is of the new Teſtament) *that is ſhed for many for the remiſſion of ſinnes. This doe, as oft as yee drinke it, in the remembrance of mee.* Here CHRIST delivered to his Diſciples holy wine (I call it holy, becauſe it was dedicated and appointed to an holy

Matth. 26.

ly uſe) which hee made the Sacrament of his bloud. And they all dranke of it. And here is to bee marked by the way, that our Saviour CHRIST afore ſeeing that there ſhould ariſe falſe annointed, that would take away from the people the Sacrament of his bloud, bade them all drinke of it. All, all without exception, even ſo many as beleeve on him, ſpirituall or temporall, as they call them. Are not yee Popiſh

The Sacrament ought to be received of the people in both kinds.

ſhavelings theſe falſe annointed? Have you not taken away the Cup of the LORDS bloud from the Lay people, and reſerved it to your ſelves alone? Doe not ye miniſter the Sacrament of Chriſts bodie and bloud to the Lay people under one kinde onely, cleane contrary to Chriſts inſtitution? O GOD-robbers. O ſpoilers of Chriſtian mens ſoules. Neither can ye abide, that the people ſhould touch your Pope-holy Chalice, when they drinke the

Sacrilege.

the wine, but ye your ſelves holding the chalice in your own hands give them drinke, as though they were babes of three dayes old, and could not put the Cuppe to their mouth. O tender and jealous nurſes! In the primative Church and many hundred yeares after, as we may ſee in the monuments of learned men, the Sacrament according to Chriſts inſtitution, was received of the people under both kindes, untill Antichriſt, the Biſhop of

The Councell of Constance.

Gelasius Decree.

The Greeks and Bohems.

Rome, by his divelliſh decree, determined the contrary at the Councell of *Conſtance*, not much more than an hundred years paſt. Pope *Gelaſius* made a godly Decree, that thoſe people, that would not receive the Sacrament under both kindes, ſhould receive none at all, but be put away from the Lords Table. The Greekes and Bohemes, with all that be not under the tyranny of the Pope of Rome, and of his wicked Lawes, receive the Sacrament under both

both kinds at this day, according to Chriſts inſtitution. Where the contrary is uſed, there reigneth the Devill and the Pope, and not Chriſt and his holy Word. But now let us behold your doings.

After that yee have committed Idolatrie with the ſacramentall bread (if it be worthy of that name) ye fall in hand to conſecrate (I uſe ſtill your owne termes) the wine with theſe words: In like manner after Supper was done, hee tooke this

Idolatry.

this noble chalice (that is a lye, for Christ never handled that chalice) into his holy and worshipful hands, and after hee had given thankes to the Father, he blessed (here fall ye to crossing againe) and gave it to his Disciples, saying: *Take yee, and drinke yee all of this. For this is the cup of my blood*, a new and everlasting Testament, a mystery of faith, wch shall be shed for you, and for many, for the remission of sinnes. *So oft as yee shall doe these things, yee shall doe them*

A Lye.

Crossing.

in

in the remembrance of me. How many words have ye put in here of your owne braine, ye ſhall eaſily perceive, if yee compare them with the words which our Saviour CHRIST ſpake. But for as much as they do not greatly diſagree frõ the truth of Gods word, I will not ſtrive with you in this behalfe, though I would wiſh you once to deale faithfully and truely in all your doings, but ſpecially whẽ you have to doe with God, ſeeing it is written. *Put nothing to the words* Prov. 30.

words of God, leſt hee reprove thee, and thou bee found a lyar. After the aforeſaid words ſpoken in hocker mocker, yee breathe and blow, and ſhake your head over the Chalice, and then yee kneele downe, lift up your hands, and honour it like moſt abhominable Idolaters. After that yee ſtand up againe like pretty fellowes, and well appointed, and taking the Chalice in your hands, yee hold it up with heave & howe above your heatheniſh heads,

Idolatry.

heads, that the people alſo may worſhip it, and bee fellow Idolaters with you, and fall into the like danger of everlaſting damnation. This done, yee ſet the Chalice downe againe upon the Altar, and yee cover it with your Corporaſſe cloath for catching of cold. Then once againe kneele ye downe, and up againe like dive doppers, and kiſſe the Altar, and ſpread your armes abroad, as though you would embrace ſome ſhe

Kiſſing.

ſhe ſaint. After al theſe things (as I may let paſſe your croſſings and bleſſings, your crouchings and noddings with many other apiſh toyes) yee fall againe to your ſolemne prayers, and among all other yee ſtand nodding and praying in your *Memento* for the ſoules departed, which was put to the Maſſe by Pope *Pelagius* about the yeare of our Lord 560.

The ſecond *Memento.*

And here in your minde and thought (for now yee play mum-

mum-budget, and silence glumme) yee pray for *Philip* and *Cheny*, more than a good many, for the soules of your great grand Sire, & of your old Beldame *Hurre*, for the soules of father *Princhard*, and of mother *Puddingwright*, for the soules of goodman *Rinsepitcher*, and goodwife *Pintepot*, for the soules of Sir *John Husgoose*, and Sir *Simon Sweetlips*, and for the soules of all your Benefactors, Founders, Patrones, Friends and well-willers, which have

Praying for the soules departed.

have given you either dirige groates, confessionall pence, trentals, year services, dinners, suppers, or any thing else, that may maintaine you our Ladies Knights. But I pray you, how can you with an assured conscience and true faith, pray for such as are departed out of this world? If these your prayers bee of faith, then doe your faith hang on Gods word. If you have the Word of God for you so praying, bring it forth of good fellowship, and we

The holy Scripture teacheth not prayer for the dead.

wee will heare you. Have ye none? Alaſſe ſilly ſoules! Then put up your pipes, and lay yee downe to ſleepe. Trudge with your Dirges, and pack up your Maſſes of *Requiem*. Doe yee alleage Pope *Pelagius*, and old Fathers or ancient cuſtomes? We have nothing to doe with them, except they bring the Word of GOD in their mouth. Prayer is a matter of faith, and faith alwayes leaneth upon the Word of GOD ſolely and fully.

Prayer.

fully. If ye have not the Word of God for your prayer, then can ye not pray of faith. If yee pray not of faith, then are your prayers abhominable in the ſight of God, ſo farre it is off, that they bee heard, as the Apoſtle ſaith: *Whatſoever is not of faith, is ſinne.* Saint Iohn ſaith, *This is the truſt that wee have in him, that if wee aske any thing according to his will, he heareth us.* But how doe you aske according to the will of God, when yee have not one title of the holy

Rom. 14.

1 Iohn 5.

holy Scripture to declare that yee ought to pray for the dead? Thinke ye to be heard of God? Even as *Baals* Priests were, when they cried *O Baal, heare us, O Baal, heare us.* If yee would leape upon your Altars, yea, and cut your selves with knives till ye be all on a gore-blood, as their manner was, yet shall yee never be heard of God. For yee pray without faith, seeing ye have not the Word of God for you. Doe yee alleage Charitie? And say, It is a charitable

1 *King.* 18.

rable deed to pray for them that are departed? I answer, yee are very Antichrists, that turne the rootes of trees upward. Will yee have Charity before Faith? Is not Faith the mother of all vertues? Is not Charitie the daughter of Faith? How dare the daughter move you to doe that whereof the mother knoweth nothing at all? It is not charity that moveth you to pray for the departed, but blinde affection, corrupt zeale, and cankered

kered custome, and hope of gaine. After the departure from this life, all go straight wayes either unto eternall glory, or else unto everlasting pain, as the history of the rich Glutton, and of the poore man *Lazarus* evidently declareth. Our Saviour Christ saith, *Hee that beleeveth on the Sonne, hath everlasting life.* But *hee that beleeveth not on the Sonne shall not see life, but the wrath of GOD abideth on him.* Here also are rekoned but two kindes of

Luke 16.

John 3.

of perſons, faithful and unfaithfull, the one ſort after their departure goe immediately unto everlaſting life, the other unto eternal damnation. And the Preacher ſaith, *When the tree falleth whether it be toward the South or North, in what place ſoever it fall, there it lyeth.* Eccleſ 11. As we depart, ſo ſhall we have our place. If wee depart in faith, heaven is appointed for us, but if wee dye in infidelitie, unfaithfulneſſe, or misbeleefe, hell is readie at hand. Therefore your prayers

prayers for the dead are in every condition fruſtrate and vaine, ſuperfluous and unprofitable, Heaven needeth no prayer, Hell refuſeth all prayer. Notable is this ſentence of Saint *Auguſtine*; Know ye, ſaith Saint *Auguſtine*, that ſo ſoone as the ſoule is departed from the body, it is ſtraightwaies either for the good merits placed in Paradiſe, or elſe for the ſinnes throwne headlong into the deepe dungeon of hell. Againe, in another place

Ad fratres in Eremo. Serm. 57.

Ser. de temp.

Dim. 17.

hee ſaith; Brethren, let no man deceive himſelfe; For there are but two places, and there is no third place for any. He that hath not deſerved to raigne with Chriſt (in this world) ſhall without doubt (in the world to come) bee damned with the devill. And Saint *Cyprian* ſaith, when wee depart hence, there is no place of repentance. Life is either loſt or gotten.

Conſtr. Demet.

But *I* marvell much of this one thing concerning this matter, that

that ye pray God the Father that hee will mercifully give to all such as rest in Christ a place of refreshing, of light and peace. As though those that rest in Christ could want any of them all. Can any man that rests in Christ bee tormented in paines, darkenesse, and disquietnes, trouble, or griefe? To rest in Christ after this life, is not to be payned in Purgatory (if there were such a place as the Papists feigned, but to raigne with Christ in glory,

What it is to rest with Christ after this life.

to possesse everlasting joy, and to have the fruition of Gods glorious Majestie with the heavenly Angells and blessed Spirits, as it is written, Blessed are the dead which die in the Lord. For the Spirit saith, that from henceforth they rest from their labors. And *David* calleth the death of the Saints pretious in the sight of the Lord. Doth not the Wise man also say, that the soules of the righteous are in the hand of God, and that no griefe, paine,

Apoc. 14

Psalm. 116.

Sapient. 3.

paine, nor torment ſhall touch them. They are in peace, ſaith hee. If theſe things be true, as nothing is more true, what need ye then to ſtand nodding in your *Memento*, praying for the dead? Ye might as well pray for dead ſwine. For yee have as good authority of the holy Scriptures for the one, as for the other. But this praying for the dead hath made your Kitchins warme, your pots to ſeeth, and your ſpits to turne merrily. It

hath fed your idle bellies with the fatteſt of the flocke, and cauſed you to live in all joy, pleaſure, and quietneſſe, without any labour, paine, or travaile. Therefore no marevell though ſuch things bee placed in your Maſſe. Take away the praying for the dead, and yee Purgatory-rakers may picke your meat upon Newmarket heath. For your *Dirige* groats your Trentalls, your Moneth mindes, your Anniverſaries, your Bead-rowls, your ſoul

Maſſe.

Masse-pence, and all such other pelf falls to the ground straightwayes. And then welcome again hard fare, greasy cap, threadbare gowne, broken shooe, torne hose, empty purse, and all that beggerly is. Make much therefore of praying for the dead, and wish that your Masse, which of late yee have to your great joy recovered againe, may long continue in her great prosperty, or els your cake is dough, and all your fat lye in the fire.

The ſecond Sakering, otherwiſe called Gods hopping about the chalice.

What ſhall I ſpeake of dancing of your little great God about the Chalice with *Per Ip, & cum Ip, & in Ip, Sum*, which followeth the praying for the dead? That is ſo holy a thing, that it is called the ſecond Sakering, and may by no meanes bee left undone. Your Childe muſt needs bee dandled and playd withall a little while, leaſt hee chance to ſleepe too long. After that yee have layd your young God to reſt againe, you ſay your *Pater noſter*

The *Pater noſter. c.* 1.

ſter like good devout men: That done, yee take up the patine of the chalice, and afterward yee croſſe your ſelves withall both upon your breſts, and upon your bald crownes, and lay it downe againe. I thinke yee doe this either to fray away ſpirits, or elſe to enarme your ſelves with the ſigne of the croſſe, that they may bee the more able to bring to paſſe your butchery, that is now at hand. For ſtraightwayes yee ſtrike up your ſleves, yee un-

cover the chalice, yee lay downe the Corporaſſe cloth, ye take up your little God, yee hold him up over the chalice, and ye cruelly teare, plucke, and breake him in three pieces, according to Pope *Sergius* commandement, about the yeare of our Lord 700. When yee have ſo done, ye keepe two parts of your Chriſts body, which yee your ſelves made, and have now deſtroyed again, in your hands holding them over the chalice, and the third part yee

The breaking of the Hoſt in three parts.

et

let downe into the wine, that it may bee the tenderer, when yee eat it. The myſticall myſteries hereof I declared a little before.

Then doe ye ſay the *Agnus*, which Pope *Sergius* alſo commanded that it ſhould bee ſaid at Maſſe a little before the receiving of the hoſt. And here againe yee play the abominable Idolaters. For looking upon the bread, yee looke your ſelves and worſhip it, ſaying in Latine, *Agnus Dei qui tollit*,

Agnus.

Idolatry.

tollis, &c. O Lambe of God that takeſt away the ſinnes of the world have mercie upon us. Thrice doe yee call that Bread which yee hold in your hands, the Lamb of God which taketh away the ſinnes of the world. O intollerable blaſphemy! Was there ever Idolater, that worſhipped a piece of broken bread for God? What marvell is it, though the Iewes, the Turkes, and all other Infidels bee ſo loth to come to the Chriſtian religion, when they ſee

Idolatry.

see so manifest Idolatrie committed? when they behold a piece of a thinne wafer Cake honoured for God? Certainly, this abominable Idolatry which yee Masse-mongers maintaine, and commit at your Masse, hath beene, and is the occasion, that innumerable thousands have beene, and are daily damned. Yea, these your wicked doings, are the cause, why so many doe abhorre the Christian religion, & defie the Name of Christ, as wee reade of

An hiſtory of a certain Emperour of Turkie.

of a certaine Emperour of Turky, which when hee was demanded why hee and his people did ſo greatly abhorre the Religion of Chriſt, anſwered that hee could by no meanes approove or allow the religion, ſervice, and honour of that God, whom men at their pleaſure doe make, and ſtraightwayes eat him when they have done. Better were it for you, O ye Maſſe-mongers, to have a Mil-ſtone tied about your neckes, and to be caſt into the ſea,

ſea, than thus with your abominable maſſing and God-making to drive ſo many from Chriſt, and provoke ſo great multitudes unto Idolatry, and finally unto everlaſting damnation: and with what a conſcience can yee ſay to the bread, which is a dumbe and inſenſible creature without all life or ſpirit, *O Lambe of God which takeſt away the ſinnes of the world, have mercie upon us.* Is that bread, which a little before was corn in the Plough-mans barne,

The petty degree of the Papiſts God

barne, meale in the Millers trough, flower in the Bakers boulting tubbe, and afterwards tempered with a little water, and baked of the waferman betweene a paire of hot printing irons, come now ſuddainely through your charming unto ſuch dignity, that it is the Lambe of God that taketh away the ſinnes of the world? & that men muſt pray unto that to have mercie & forgivenes of ſins? O Lord thou living God have mercie upon us, and

and deſtroy this abominable Idoll of the maſſe. In the worſhipping of *Baal*, *Aſtaroth*, *Moloch*, *Bel-Peor*, *Melchom*, *Dagon*, *Chames*, the Queene of heaven, *Saturnus*, *Iupiter*, *Priapus*, *Iuno*, *Venus*, and ſuch other Idolls, was never ſo great a blaſphemy and diſhonour to God, as is the ſetting up of this broken bread to bee worſhipped for God. And the matter is ſo much the more to bee abhorred, becauſe yee colour your abominable Idolatrie with

trie with Gods word. Faigned holines, saith Saint *Gregorie*, is double iniquity. Ah, is that polluted and defiled bread, the Lambe of God that taketh away the sinnes of the world? Then was that your bread also borne of *Mary* the Virgine, and nourished with the milke of her breasts. Then did that bread live upon the earth, speake, eate, drinke, sleepe, preach, worke miracles, &c. Then was that bread betrayed, accused, beaten, buffeted,

ted, spitted on, crowned with a crowne of thornes, clad wt h a garment of purple, crucifyed, and nailed to the Crosse. Yea, then did that bread offer himselfe on the Altar of the Crosse a Sacrifice to God the Father for the sinnes of the world, dyed, and rose again for our Iustification. Hath your broken bread done all these things? Christ the Lambe of God which taketh away the sinnes of the world hath done all these things alone, alone.

Note.

Rom. 4.

lone. Bee ashamed once O ye wicked Papists, thus to blaspheme God, and to deceive the people, through your abominable Massing. Again, is grace, mercie, favor, and remission of sins to bee craved of these fragments of bread, which ye hold in your hands? So is it that true, living, immortal, and everlasting God, which hath bin without beginning, which made heaven & earth, and all things contained in them. For none can forgive us our sins but

but God alone. Hath your broken bread bin without beginning? hath it made al things? Yea, it is a creature it ſelfe vile and devilliſh as yee uſe, or rather abuſe it. Be aſhamed O ye ſhameleſſe hypocrites, thus to deface the glory of God, and to leade the people in damnable blindeneſſe.

Shortly after the *Agnus*, yee kiſſe the *Pax*, whch was the ordinance of Pope *Innocentius* in the yeare of our Lord 310. And while the boy or Pariſh Clarke

The Pax.

The *Pax.*

Clerke carryeth the *Pax* about, yee your ſelves alone eat up all, and drinke up all. Ah, what riding fools and very dolts make yee the people? yee ſend them a piece of wood, or of glaſſe, or of ſome metal to kiſſe, and in the meane ſeaſon yee eat and drinke up all together? Is not this a pageant of Hick-ſcorner? Is not this a toy to mocke an ape withall? Is this Chriſts *Accipite* and *Edite?* Take yee and eat yee, ſpeaking to many, and not to one

one alone. Is this Christs *Bibite ex eo omnes?* Drinke of this all yee? Did Christ eat the Sacrament alone? Did he not rather give it to his Disciples, and commanded all faithfull Ministers so to doe? Why then doe ye (O ye Antichrists) eat & drinke up all alone, contrary to Christs institution and commandement? And yet behold, how yee shunne not to lie even to Gods face: Yee say at your Post-Communion, these words, *Quod ore sumpsimus*

A Lie, three for failing.

ſimus Domine, &c. That which wee have taken with our mouth grant that we may receive it with a pure minde, and that it may be made unto us of a temporall gift an everlaſting remedie. Againe, *Hæc nos ſummo purget à crimine, &c.* This Communion might purge us from Sinne, and make us partakers of the Heavenly Remedie. And in another place yee deſire God, that ſo many as ſhall receive the body and bloud of Chriſt, may be

bee filled with all heavenly blessing and grace. Yee tell God, that you with the rest of the congregation have received even with your owne mouthes the Sacrament of Christs body and bloud, and ye lye most abominably. For yee your selves have eaten and drunken up altogether alone, and like churlish carles ye have given no man part with you. Againe, ye call it a Communion, which is a partaking of many together, but yee might

right well call it an Union. For no man eateth and drinketh of the bread and wine, but you alone. *Item*, ye desire God, that so many as shall be communicants, may be filled with the heavenly blessings and grace, and no man do receive but you alone. What a mocking is this of God, and a deceiving of the people? God have mercy on us, and once againe deliver us from this most lying, wicked, abominable and divellish Idoll the Masse, and restore unto

to us the holy and bleſſed Communion.

Chriſts ordinance is not, that one ſtanding at an Altar ſhould eat, devoure, and mouch up altogether alone, but that a multitude ſhould receive the Sacramentall bread and wine together. *Take yee*, ſaith our Saviour Chriſt, *eat ye, and drinke yee all of this.* He ſaith not, Take thou Sir *Iohn*, eate thou, and drinke thou alone. In the Acts of the Apoſtles, wee ſee, that a multitude of the Chriſtians came together

Chriſts ordinance is that the congregatiō ſhould receive the Sacrament together.

Act. 2. 20.

to breake the bread, and not that one alone did eate all alone, turning his arse to the people, as yee Masse-mongers doe. Saint *Paul* saith, *The bread which ye breake, is it not the partaking of the body of Christ?* Hee saith not, the bread which I breake, but which we breake, speaking of many, and not of one. Againe, we all be partakers of one bread, and of one Cup. Indeed wee bee, or wee ought to be. But wee be not, therefore yee Masse-mongers doe

1 Cor. 10.

us

us the more wrong. Where the bleſſed Apoſtle entreateth of the Lords Supper, he ſaith, *My brethren when yee come together to eate*, (he meaneth the holy Communion, or the Lords Supper) *tarry one for another.* Hee ſaith not, when yee come together to ſee the Prieſt ſay Maſſe, and to eate and drinke up altogether alone, ſtanding at an Altar and turning his backe towards you, as one full of little good manners. Hee ſaith alſo. *Tarry one for another.* 1 Cor. 11.

The Papiſts at their Maſſe in receiving the Sacrament tarry for the people, as the Abbot tarrieth for his Covent.

But yee tarry for no man, but having a Boy to helpe you to ſay Maſſe, ye goe to your mingle mangle, and never call purre to you. For yee eate and drinke up altogether alone, being much worſe than the ſwine-heards. Wee reade in the ancient Canons, that ſuch as would not communicate, ſhould bee excommunicate, and driven out of Chriſts congregation, and not to be reputed or taken as members of CHRISTS bodie. Whereof wee may eaſily

eaſily and truely gather, that this private Maſſing, which yee Maſſe-mongers uſe at this preſent, is not of God, but of the Devil, and was not practiſed of the holy ancient Fathers in their Churches, but of late yeares brought in by Antichriſt, and his ſhameleſſe ſhavelings, which in their private Maſſes doe nothing elſe than prophanate, defile and corrupt the LORDS Supper, and make merchandize of it. While they take upon them to receive the

The private Maſſe is of the Devill, and not of God.

Sacrament for other, and to make it a Sacrifice for the ſinnes of ſuch as hire them for their money, that they of the labour of other mens hands, and the ſweate of other mens browes may live an idle & voluptuous life, as Epicures and belly beaſts, borne onely to conſume the good fruits of the earth. But as yee Maſſe-mongers cannot bee baptiſed, nor beleeve for other, no more can yee receive the Sacrament for other. As every man is baptiſed for him

Every man ought to receive the Sacrament for himſelfe.

himselfe, so must hee eat and drinke the mysterie of the LORDS bodie and bloud for himselfe. Can my eating slake your hunger? No more can your eating of the Sacrament doe mee good. *The righteous man*, saith the Prophet, *shall live by his owne faith.* The Priests eating therefore of the Sacramentall bread for other is abominable, and in all points contrary to Christs holy institution, which ordained his blessed Supper not to be received of one

Habak. 2. Rom. 1.

alone for all the congregation, but that every one should receive it for himselfe, that by the worthy receiving thereof, his troubled conscience might be quieted, and his faith confirmed.

The Vision of Saint *Anthony.*

We reade that when Saint *Anthony*, which lived about the yeare of our Lord 350. was in the wildernesse, he saw a vision, which was this. He beheld a number of Altars suddenly built up, and covered with white Linnen cloths, with bread and wine set upon them,

them, and a great ſort of uncleane and filthy ſwine ſtanding at them, and ſlovenly devouring all that ever was ſet upon the Altars. Saint *Anthony* being wonderfully amazed at this ſtrange ſight, cried unto God and ſaid: O Lord God, what mean theſe foule ill favoured ſights? God ſaid unto him, Theſe filthy ſwine which thou ſeeſt ſtanding at the Altars are the leacherous Prieſts, which after thy dayes ſhall ariſe, and driving away the holy Cõmunion

Note well.

nion out of Churches, which I instituted to be received of many, shall eat and drinke all the Sacramental bread and wine alone, giving no part thereof to the residue of my people, whom I redeemed with my precious bloud, and for whose sake I ordained my holy Supper to be received of them also. Are not ye leacherous Priests these filthie swine? Have yee not cast away the LORDS Table, and set up Idolatrous Altars? Doe not yee at your Masse

eat

eat and drinke up all alone, like hungrie hogges, and give no part to Gods faithfull people? Ye may right well bee compared to filthy swine. For as these brutish beastes cannot abide any other to eat with them, but would faine eat up all alone themselves, even so play yee. At your Idolatrous Masses like a sort of beastly hogges yee eat and drinke up all alone, giving no man part with you, cleane contrary to Christs institution. And yee may justly be called

cal'd lecherous prieſts. For ye abhorre godly and lawfull matrimonie, and ye defile your ſelves with all kind of ſtinking whoredome and abominable Sodomitry. Maids ye deflowre, mens wives ye defile, and widowes doe yee corrupt, beſides much other abomination, which chaſt eares abhorre to heare. Men meete to conſecrate ſuch a God, and fit champions to ſay ſuch divelliſh Maſſes. GOD give you grace once to leave this moſt de-

teſtable

testable wickednesse.

Moreover, was not the Sacrament of CHRISTS body and bloud ordained to move and stir all men to friendship, love and concord, and to put away all hatred, variãce and discord, and to testifie a brotherly and unfained love betweene them, that be the mẽbers of Christ. But what friendship or love can bee maintain'd at that ministration of the Sacrament, where one eateth and drinketh all alone, as ye do at your Masses?

The Lords Supper is a Sacrament of love and concord.

If

If it bee a Sacrament of Charitie and Love, then ought the members of Christ charitably and lovingly to eat and drinke the Lords Supper together, as the Apostle saith, *Wee are all partakers of one bread, and of one cuppe*, and not one to devoure all alone. For charitie consisteth not in one alone, but in many. And the Lords Supper is called a Communion, and not an Union. Therefore yee Masse-mongers grievously offend, which contrary both

1 Cor. 10.

to

to the commandement of CHRIST, and the order of Charitie, at your Masses eat and drinke up all alone, and by this meanes yee make the the Lords Supper a Sacrament rather of hate and dissention, than of love and unitie. And heere commeth into my remembrance an History of a Christian & of a Iew. The Christian perceiving the Iew to bee an honest civill man, faithfull in his promise and upright in his dealing toward all men

An history of a Christian and a Iew.

men ſorrowed greatly in his heart, that hee was not alſo of the Chriſtian beleefe. The chriſtian thinking that the moſt ready way to bring the Iew unto Chriſt, was to leade him to church, that he might there heare and ſee how well God was ſerved among them, deſired the Iew upon a certaine Sabboth day to goe with him unto the temple of the Chriſtians, nothing doubting, but if hee would ſo doe, hee ſhould bee allured to give over his Iewiſh opinions

opinions, and to become a chriſtian man. The Iew conſented and went with him to church where he quietly ſaw and beheld all things. He heard iolly ringing, pleaſant ſinging, and merry organs playing. Hee beheld a ſort of gay gawdy mawmets, and a number of merry fellowes in the quire ſinging ſometime high, ſometime low, ſometime in a meane, and ſometime nothing at all. Hee ſaw alſo a fellow with a ſhaven crowne going up and downe

downe in the church, and caſting water in the peoples teeth, and afterward having a iolly coat upon his backe he ſaw him goe about the church-yard, after an Image, all the people following him. After all theſe things hee ſaw that ſhaveling caſt off the gay-coat againe, and put on other game plaiers garments, & ſo to addreſs himſelfe unto an altar covered with white linnen cloathes, wherupon was ſet, as hee thought, meate, and drinke, for he ſaw the

cup

cup there. After much ſinging and piping, he ſaw the ſacrificer that ſtood at the altar, lift up a little thin round cake, & a cup of drinke above his head. Here will bee good cheere thought the Iew anon, for here are iolly ſignes & proffers. But when he ſaw the people fall downe & worſhip the bread and cup hee marvailed greatly at their madnes. Maſſe ended, hee looked alwayes when the people ſhould have beene called to eat and drink with Hicke-ſcorner that

that heaved the bread and cup over his head, but no man had part with him. He devourd all alone like Sim ſlap ſauce: when they were departed out of the church going homeward, the chriſtian willing to prove how the Iew was affected toward the chriſtian religiõ, ſaid unto him, Sir, how like you our religion and ſerving of God? To whom the Iew anſwered: ye have in the temple many things that would make a ſad man glad, and one that is ſorrowfull

ſorrowfull, cheerefull. I meane your thundring of bells, your playing on the organs, your merry ſinging, the caſting of water in the peoples teeth, and your running one after another about the church-yard, like the Prior of Prickling-ham and his covent. All theſe things ſeeme to be matters of mirth uſed among you, as I thinke onely to make you merry. But the having of Idols in your temples I do not allow. I ſee you alſo fall downe and wor-

ſhip

ſhip a peece of bread and a ſilver cup, which I iudge high abomination and damnable Idolatry. And another thing there is uſed in your temples, which I alſo do nothing like. What is that quoth the chriſtian. I will tell you ſaid the Iew. Yee talke, cracke and boaſt much of charity but I ſay right well that there is little uſed among you. For there was an Altar ſpred with fine white cloths, and meat and drinke as I ſuppoſe, ſet upon it, I alwaies looked, when

when ye ſhould have beene called to eate and drinke together according to the order of charity, but that ſhaveling that ſtood at the altar in the gay coat did both eat and drink all alone, giving you no part with him, which is a token of ſmall charity & friendſhip among you. Certs you ſhal redreſſe theſe great vices, and have more charity among you before I become one of your order. And ſo the Iew refuſed to be made a chriſtian. God have mercy

on us. Among many other notable faults, which the Iew perceived in our Temples, this was not the least, that one standing with his backe toward the people at an altar, did eat and drink al alone, giving no man part with him, which is a token of small charity and friendship as the Iew said Verily the private masse, wherin the sacrament of Christs body and bloud is too much abused, hath beene and is the cause that many at this day doe abhorre the name of

of Christ and utterly condemne the christian religion. God for his mercy drive this Idolatrous masse out of this realme once againe, and restore unto us the true use of his holy Supper, Amen, Amen. But let us see, what followeth in your Popish masse, and make an end.

When the Boy or Parish Clarke commeth againe with the Pax, yee hold forth your chalice like Sir Ralph Rinspitcher for a little more drinke. And when yee haye

Drinke and fil'l drinke.

Rinsing of the Chalice.

once drunken up that, yee hold forth your Goddard yet once a-gaine to have a little more swill. No marvell. For peradventure ye fell the night before into a great heate, while you kept company with your toying *Thais*, and therfore no marvell, silly soules, though you drinke solemnly. But O good Lord, what wiping of the mouth, and licking of the fingers is there then? It would doe a woman good to see how cleanly Sir *Iohn* Sweet-

lips

lips is. And yet not ſo contented, yee goe to the Altars end, and there once againe, yee waſh your hands, to ſhew how minion trimme, fine neat, and white-fingered Gentlemen, yee are in all your doings, but eſpecially in matters pertaining to Lady *Venus* Court. After this yee returne to the Altar, and take another licke or two of the dropping of the Chalice, becauſe yee would bee loth to loſe any thing, and taking up your cake

Waſhing of the hands.

Licking of the Chalice.

What the comming againe to the Altars end ſignifyeth.

in your hand, ye come againe to the Altars end, where yee began your popiſh and idolatrous Maſſe, to declare that as good never a whit, as never the better, and to ſhew that the matter for the which yee ſaid Maſſe, is as farre forward now, as though yee had ſaid none at all. After a few Collects mumbled over, yee turne you to the people, and ſay, *Dominus vobiſcum*, bidding them adieu, and with *Ite Miſſa eſt*, yee bidde them goe,

goe, and tell them Masse is done. And all in Latine, because the people understand nothing but English. Then fall yee once againe to kneeling downe at the altar, and because yee are our Ladies knights, yee salute her most humbly with some devout Orison. That done, ye rise up againe, like tall fellowes, and saying the beginning of S. *Iohns* Gospell, ye blesse you & crosse you as though a thousand Devills were about ye. After

An Orison for our Lady.

Saint Iohns Gospell.

all theſe things, yee truſſe up your trinkets, yee ſhut your booke, ye fold up your corporaſſe cloath, yee winde up your chalice ye put off your fooles coate, your veſtment, your ſtole, your Fannell, your girdle, your Albe, and your Amice, yee put out the candle, & ſolemnly making curteſie to your God, that hangeth over the altar, ye trudg out of the Church, either home, or elſe to the alehouſe, being now at libertie all the whole day after

God give you good night at Algate.

ter to doe what ye liſt with a ſafe conſcience, to diſe, to card, to hunt, to hawke, to bowle, to bib, to make good cheere, to play, revell rout, to drinke them all out, to ſet cocke on the hoope, let the divell pay the Maltman, to fiſh in *Venus* pond, to ſacrifice to *Bacchus*, and what not? And here is your goodly godly maſſing, wherwith ye bewitch the ignorant, and make the ſimple people to doate. I paſſe over your monſtrous and apiſh toyes, your

How the Prieſts ſpend the day after they have ſaid Maſſe.

inclinations, and proſtrations, your complications and explications, your elevations and extenſions, your incurvations and genuflexions, your inſpirations and exoſculations, your benedictions & humiliations, your pulſations & palpations, with your conſignations, and all other abominations. What Chriſtian heart can abide either to ſay heare, or ſee, ſuch a divelliſh and abominable kind of maſſing as ye uſe at this day? yee doe nothing at all in your

Good ſtuffe, worke for the Tinker.

your masse, that agreeeth with Christs institution. The Lords Supper and your peevish, popish private masse doe agree together like God and the divell, Christ and Beliall, light and darkenesse, truth and falsehood, and as the common proverbe is, like harpe and harrow, or like the hare and the hound. Sowre and sweete are not so contrary one to another, as your Masse is contrary to Christs holy Communion, as yee have abundantly heard

A comparison betweene the Lords supper and the popish Masse.

heard heretofore. For whereas Christ preached at the institution of his holy Supper, yee preach nothing at all at your Masse. Whereas Christ ministred his blessed Supper at a table, yee say your popish Masse at an Altar. Whereas Christ did sit while he have the Sacrament of his body and bloud to his Disciples, yee stand, and by no means will sit when yee receive it. Whereas Christ did use none other apparell but his usuall garments.

ments, yee diſguiſe your ſelves with ſuch geare, as is more meet for a game player, than for a ſober miniſter. Whereas Chriſt at his ſupper both prayed & gave thanks to his heavenly Father in that tongue, which thoſe that were preſent did underſtand, ye at your Maſſe ſpeake all things in ſuch a tongue as yee your ſelves, for the moſt part, underſtand not, and ſo are they that are preſent unedified. Whereas Chriſt in his holy ſup-

ſupper gave the ſacra-
ment of his body and
blood to all his Diſ-
ciples, yee in your a-
bominable maſſes give
it to none, but yee
your ſelves eate and
drinke up altoge-
ther alone. Whereas
Chriſt at his mawn-
dy gave to his Diſci-
pler holy Bread and
holy Wine, to bee fi
gures, ſignes, and
memorialls of his
bleſſed body brea-
king and of his pre-
tious blood ſhed-
ding, yee at your
Maſſes take upon you
to eate and drinke
not

not ſpiritually, but corporally and naturally the corporall and naturall body and bloud of our Saviour Chriſt, as hee was borne of the Virgin, and hung on the croſſe. Whereas Chriſt miniſtred with true and perfect bread, yee miniſter with ſtarch, or with a thinne wafer Cake. Whereas CHRIST delivered the Cuppe contayning Wine onely in it, yee in your Chalice put both Wine and Water mingled together. Whereas Chriſt

Chriſt gave the Sacrament of his body and bloud to his Diſciples ſitting at the Table, yee give the Sacrament to ſuch as kneele before the Altar. Whereas Chriſt gave his Diſciples the Sacramentall bread and the cup into their handes, yee put the bread into the mouths of the Communicants, and by no meanes will you ſuffer them to touch your Popes holy chalice. whereas *Chriſt* delivered the Sacrament of his body and bloud under both

both kinds to his disciples, and so commanded it to be observed in his holy congregation, yee contrary to Christs institution & ordinance, minister it to the common people under one kind only; whereas Christ did institute his holy Supper to bee eaten and drunke in the remembrance of his blessed passion and precious death, yee reserve the Sacramentall bread, and hang it up in your pixes, & carry it about for a pageant at your pompous popish pro-

processions; whereas Christ ordayned his blessed Supper to bee a Sacrament of thankſgiving, you make your Masse to be a Sacrifice propitiatory, satisfactory, and expiatory for the sinnes both of the quicke and the dead. Whereas Christ at his Supper gave the Sacrament of his body and blond freely to his Disciples, you sell your Masses, and make merchandise of the Sacrament, as the Costard-monger doth of his costards, and of his other fruits.

To

To conclude, whereas Christ appointed the Sacrament of his body and bloud to put us in remembrance of his blessed body breaking, and precious bloudshedding, and to stirre us up unto mutuall love, and unto thankesgiving to his heavenly Father for the benefits received by the death of his Sonne Christ, yee apply your Masses to a thousand severall purposes, cleane contrary, as to the getting of faire weather, rain, health, long life, riches,

The vertues of the Masse

ches, victory in battell, overhand of enemies, &c. To driving away of devills, chasing away of agues, putting away of pestilences, curing of measled swine, healing of sicke horses, helping of chickens of the pip, making hot of a Winchester goose, restoring of a good name, procuring of friends, preserving of evill chances, bringing of good lucke, pacifying of Gods wrath, obtaining of remission of sinnes, delivering of soules

out

out of Purgatory, yea out of Hell, and placing them in everlasting Glorie. What thing is either in heaven earth, or hell, for the which the Masse is not profitable, and serves for the purpose, if it please you to apply it? It is a sawce for all meats, a salve for all sores, a remedy for all diseases, a maintenance of all prosperity, and a defence against all adversity. *Proteus* never turned himselfe into so many formes, shapes, and fashions, as your Masse hath

The Masse serveth for all purposes.

hath vertues. O blessed Masse, O holy Masse, O vertuous Masse, yea, O most vile, stinking, and abominable Idol. Now judge ye, O ye Masse-mongers, what is to bee thought of the peevish, popish, prattling, private Masse, which the Papists, and the most part of you that are massemongers doe so highly praise, commend, advance, extoll, magnifie, and set forth, not as God onely, but in a manner above God. For what thing is it that wee

wee desire to have, for which wee doe not rather resort unto the Masse, than unto God? And is this any other thing than meere Idolatrie, and stealing away of his Glorie?

Which thing whosoever doth, is he not Gods enemie? Is hee not an adversarie to the true Christian religion. Doth hee not defile the precious bloud of our Saviour Christ under his foot? Doth hee not defile the holy mysteries of God, and blaspheme the

Note in how damnable a state the Massemonger is.

hath vertues. O bleſſed Maſſe, O holy Maſſe, O vertuous Maſſe, yea, O moſt vile, ſtinking, and abominable Idol. Now judge ye, O ye Maſſemongers, what is to bee thought of the peeviſh, popiſh, prattling, private Maſſe, which the Papiſts, and the moſt part of you that are maſſemongers doe ſo highly praiſe, commend, advance, extoll, magnifie, and ſet forth, not as God onely, but in a manner above God. For what thing is it that

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the Name of the Lord? Doth hee not give himselfe from God to the devill, and become the childe of wrath, a vessel of vengeance, a firebrand of hell, and heire of everlasting damnation? God have mercie upon us. Behold now the miserable state wherein yee stand, and so many as cleave to your abominable Masling! Cease therfore, cease betimes, to bee haters of God, blasphemers of his holy Name, Enemies of Christs bloud, polluters

luters of the Chriſtian religion, defilers of Gods moſt holy Sacraments, corrupters of his bleſſed myſteries, ſeducers of the people, deſtroyers of mens ſoules, peſtilences of the Chriſtian common-weale, and miniſters of Satan. Forſake your abominable kinde of Maſſing, forſake it, forſake it, and defile your ſelves no more with Idoll ſervice, leſt yee provoke the fierce wrath and hot vengeance of God to fall both upon you the

O Maſſe-

Maſſe-mongers, and upon all them alſo that are the Maſſe-hunters, and finally, for your wickedneſſe upon the whole Realme. For God cannot alwayes abide his holy Sacraments thus to be abuſed and defiled. If they eſcaped not unpuniſhed, that did eat leavened bread while the Feaſt of the Lords Paſſeover did endure; if *Vzzah* went not away unplagued, but was ſtrooke with ſuddaine death, becauſe hee touched the

Exod. 12.

2 King. 6.

the Arke of the LORD; if hee that came to the Marriage, because hee had not the wedding garment, was taken from the table, bound hand and foot, and cast into utter darkenesse, where weeping and gnashing of teeth shall be; if the devill entred into *Iudas* after that hee had received the Lords bread unworthily; if the Corinthians were grievously plagued, yea, and that many unto the death, because they did abuse the

Mat. 22.

Ioh. 13.

1 Cor. 11.

Lords Supper, and unreverently behave themselves at the Ministration of it: if those with many other escaped not unplagu'd for abusing the Lords mysteries, thinke not ye, which daily defile the honourable Sacramẽt of *Christs* body & bloud in your most wicked, damnable, devillish, idolatrous, heathenish, vile, stinking, blasphemous, detestable, and abominable Massing, shall escape free from punishment, neither yee your selves, nor the consenters to your I-

dolatry. Therefore if there bee any love in you toward God, any hearty good will toward CHRIST our Saviour, any fervent affections towards Gods most holy word, any godly zeale toward the Christian commonweale, any desire of goodnesse towards this our native Countrey, any sparke of well-willing toward the salvation either of your owne soules, or of others: I exhort you all by the tender mercies of God and by the precious

bloud of our Saviour Christ Iesu, that yee without variance give over your abominable Massing, which without doubt is not the acceptable service of God (as the blind sort of people judge) but the very vile blasphemous bondage of Satan, invented by the devill, brought in by Antichrist, confirmed & established by such as have received the Beasts marke, whose inheritance shall be in that Lake that burneth with fire & brimstone. Neither let a-

Rev. 20.

ny thing move you that the Idolatrous Masse, wch before was worthily banished out of the Realme, is now againe restored by act of Parliament, but rather heare what the Apostles say, we must obey God more than men. In all matters of religion, the will of God is to be considered before the commandement or act of any mortall Prince. *Pharaoh* was a King, yet the godly Midwives obeyed not his ungodly commandement in killing the

Note well

Act. 5.

Exod. 1.

male childten of the Iſraelites. *Nebuchadonezer* was a King, yet the three young men would not obey his wicked proclamation in worſhipping his golden Idoll. *Antiochus* was a King, yet the faithfull Iewes would not obſerve his abominable lawes in ſacrificing to Idols, and in eating unclean fleſh. *Maacha* was a Queene, and made an abominable Idoll of *Priapus*, and offered ſacrifice unto it, and exhorted others without doubt to doe ſo

Dan. 3.

1 Mac. 1.

2 Chron. 15.

ſo likewiſe, but ſo many as feared God abhorred her doings, and defyed her Idolatry, inſomuch that King *Aſa* her ſonne put her downe, becauſe ſhee had made images in Groves, and brake down her Idols, and ſtamped them, and burnt them to aſhes at the brooke Cedron. *Ieſabel* was a Queene, and an abominable Idolatreſſe, promoting and making much of *Baals* Prieſts, and feeding them even at her own table, but impriſoning 1 *King* 18.

and murdering the Prophets of God, she worshipped *Baal*, and caused many other so to doe. But those that loved God abhorred her idolatry, and by no meanes would follow her wicked steps, but chused rather to worship God according to his word. The Prophet *Elias* slew all her Prophets that did service to *Baal*, and Queene *Iesabel* her selfe came to a most miserable end. Shee was throwne downe to the ground from an high window, inso much

2 King 9.

much that the wall was ſprinckled with her bloud, and the horſes trod her under their feete, and the dogs came and eat up her fleſh, ſo that there was nothing left of her, but her skull, her feet, and the palmes of her hands. *Athalia* was a Queene, and a great Idolatreſſe, ſhee worſhipped *Baal*, and enticed her ſonne *Ahazia* to doe ſo likewiſe. Notwithſtāding ſuch as feared God, obeyed in this behalfe neither the King nor his Mother, but walked after 2 *King* 11.

after the Commandements of God. Both the mother and the sonne were slaine miserably. The Bishops, the Priests, the Lawyers, the Scribes, the Pharisees, the Sadduces, and such others, were great Rulers in Iewrie, and they commanded the Apostles, that they should no more preach in the name of Iesu, but they obeyed them not, but stoutly answered, *Whether it bee right in the sight of God to hearken unto you, more than unto God, Iudge yee.* For we

Act. 4.

can-

cannot but speake that which wee have seene and heard. Rulers are so farre to be obeyed, as the limits of Gods Word doe suffer. If their Lawes and Acts agree with the Word of God, they are to be obeyed, if they be contrary to the commandement of God, it is to bee answered with the Apostles. We must obey God more than men. Furthermore, if wee be afraid of losing your livings, and by that meanes of falling into beggery, remember that he, for whose sake

How farre Civil Magistrates are to be obeyed.

Act. 5.

Poverty.

ſake yee forſake your Idolatrous Maſſing, that ye may ſerve him with a pure conſcience according to his word, will never forſake you, nor leave you ſuccourleſſe and unprovided for. Sooner ſhall God deale with you, as he did with the Children of Iſrael in the wildernes with *Elias* with the Widow of of Sarepta, with *Daniel*, with the people whom CHRIST fed in the deſert, as wee reade in the Hiſtorie of the Goſpell, and with ſuch other, as unfai-

Exod.16.

3 King.17.

Dan 14.

Marke 14.

fainedly feared God, than ye shall want any good thing. Hear what *David* saith, *They which seeke after the Lord, shall want no manner of thing that is good.* Againe, *I have beene young, and now I am old, and yet saw I the righteous never forsaken, nor their seed begging their bread on the earth.* Our Saviour Christ also saith, *There is no man that hath forsaken house, or brethren, or sisters, or father or mother, or wife, or children, or lands for my sake and the Gospels, but he shall receive an hundred fold:* Psal. 34. Psal. 37. Mark 10.

now

Now in this life, houſes, and brethren, and ſiſters, and mothers and children, and lands with perſecution, and in the world to come everlaſting life. And God himſelfe ſaith, *I will not leave thee, nor forſake thee.* Having theſe loving promiſes of God, feare yee not the loſſe of your livings, nor the hatred of the wicked worldlings. If God provideth for you (as undoubtedly hee doth) what can ye want? If God bee your friend, your buckler & ſhield,

Ioſ. 1.

who

who can hurt you? As Saint *Paul* saith, *If God be on our side, who can be against us?* Now have yee heard, how far the Masse dissenteth from the Lords Supper. Ye have heard, what manifest blasphemies and intollerable untruthes bee contained in the Masse. Ye have heard that the Masse is the invention of the Devill, the Nurse-childe of Antichrist, and the welbeloved darling of all them that have received the Beasts marke. Ye have heard that no Christian man

Rom. 8.

that

can either say Masse or heare Masse with a good conscience. To end, yee have heard, that the Masse is the fountaine, well, head-spring and originall of all Idolatry, superstition, wickednes, sin & abomination, and that it is not Gods worship, but Idoll service. Considering therfore these things, if ye tender the glory of God, your owne salvation, and the peace, quietnesse and safegard of our country, flee Idolatry, forsake your abominable Massing, and

and ſerve the LORD our God according to his holy Word. So ſhal God bleſſe you with all good things, both in this world, and in the world to come. Fare yee well. *The Grace of our Lord Ieſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt be with you all.* Amen. 2 Cor. 13.

Man, *How long, O Lord.* Pſal. 13.

Chriſt, *I come quickly.* Apoc. 22.

Man, *O come Lord Ieſu.* Apoc. 22.

Give the glory to God alone.